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POETRY.

CLOSING OF THE NEW YORK CONVENTION,

29th September, 1843.

I stood within a holy house of prayer,
At the calm hour of eve. The taper's gleam
Lit the high arches faintly, and shone o'er
A mingled mulitude which gather'd close
Within the hallow'd precincts. Not alone,
The band of old familiar worshippers,
Who weekly knelt to pour united prayers,
In that lov'd sanctuary. All around
Were stranger faces, for the Church had call'd
Her sons in council, and they came once more,
From quiet homes amid the western wild,
Or from far cities populous, to meet
In solemn conclave, and with him who held
Their vowed allegiance, take peculiar heed
For Zion's welfare.
Time *had* been, when *all*,
As a linked band of brothers, came in joy;
When hand grasp'd hand, and heart responsive gave
The heart's warm greeting; when they deem'd
The hour a jubilee, whose annual round
Brought face to face, long tried, long parted friends,
Like them of old, who at the Paschal feast
Went up rejoicing, a mixed multitude,
With harp and hymn, and voices jubilant,
To far Jerusalem.
Such time had been:
But *now* there was a shadow o'er their joy.
There had been words of discord, such as ne'er
Had vexed the quiet fountains of the heart,
Or stirred those tranquil waters. Meek-eyed Peace,
Which erst with sheltering wing had brooded o'er,
Bearing the olive branch, affrighted now,
From this her holiest home, sat tremblingly.
There had been foes within the sacred fold,
Misguided sons, in error's endless maze;
Without, were those who look'd exultingly,
And watched with eager eye some opening breach,
And cried rejoicing with a raven's croak,
"So would we have it."
But, true-hearted still,
Came up an host to combat for the right,
And by *his* side, *whom God himself had set*
Over the fold of Christ, stood valiantly.
Methought those troubled spirits were subdued.
The parting hour had come: then wherefore now
Rise once again the tones of discontent?
Wherefore, *'neath covert terms of mock respect*,
Comes the accuser's* voice? The elements
But for awhile have slumbered.
Then uprose
That honored prelate, and the dignity
Of injured right, the grief, *the shame* perchance,
For those who would become his *willing* foes,
Shone o'er his countenance.
O, weak are words
Of common utterance, to portray that hour,
But memory's hand indelibly hath stamp'd,
On her pure tablet, all its living light:
The arm uprais'd, the firm commanding tones,
Inflexible, yet calm, he stood in sight
Of men and angels, God's ambassador,
And clad in power from God himself derived,
Spoke to those tossing waves, and they were still.
'Tis o'er, and we must part. Hark! on mine ear,
Breaks the full chorus of a thousand tongues,
And the deep arches of the vaulted roofs
Echo the strain, "Glory to God on high,
Peace upon earth, good will towards men."
Unto thy throne, Jehovah, sweetly swell'd
That glorious anthem's ardent notes of praise.
Blessed Redeemer, unto Thee it rose,
And thou, celestial Spirit, unto Thee,
Co-equal, co-eternal, rang the strain.

It died, that gush of rapturous melody,
And mid his spiritual children, knelt
That reverend sire, and offered solemn prayer.
Then were his hands spread o'er them as they bow'd,
And on the Triune God he call'd, to shed
His heavenly peace on every waiting heart.

O, Church beloved! thou holy mother dear!
Whose sheltering arms received a helpless babe,
And on my brow, with pure baptismal dew,
The sacred sign impress'd—who led me on
With thy blest teachings through my after years,
Until I knelt to taste, with humble heart,
The feast memorial of redeeming love—
My first, best prayers be thine!
Thou blessed ark,
Borne onward steadfastly, over the waves
Of life's tempestuous sea, still keep me close
Within thy bosom. Bear me on, kind bark,
Unto the destin'd haven. Loud may roar
The angry surges, and wild billows beat
Thy straining sides; but He who rules the storm,
Still guides thy helm, and safely through the gloom
Will point thy prow to its sure anchorage,
And port of peace upon the shores of heaven.

M. N. M.

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* Rev. 12 : 10.

ADDRESS OF THE BISHOP

TO THE FIFTY-NINTH ANNUAL CONVENTION OF THE DIOCESE OF NEW-YORK.

(*Continued.*)

Third Sunday after Trinity, July 2d, in St. Stephen's Church, *New York*, admitted to Deacons' Orders the following alumni of the General Theological Seminary:—Arthur Carey, Vandervoort Bruce, Samuel H. Coxe, jr., Benjamin Daniels, Robert B. Fairbairn, Fletcher J. Hawley, Edwin A. Nichols, Reuben Riley, Edward Selkirk, and Edgar P. Wadhams. My Right Reverend brother the Bishop of North Carolina, was present, and did me the favor of taking part in the ordination services.

Mr. Daniels, Mr. Hawley, and Mr. Wadhams, are missionaries, respectively, at Hampton, Washington county, Canton, St. Lawrence county, and Ticonderoga, Essex county. Mr. Daniels succeeding the Rev. Lucius M. Purdy, whom ill health compelled to resign the station, and Mr. Hawley the Rev. Thomas P. Tyler.

Mr. Fairbairn is the minister of Christ Church, Troy, a parish which I was under the painful necessity, last year, of reporting as in an extremely depressed condition; but which, I am happy to learn, enjoys now, by the divine blessing on the labors of the young ministering brother placed in charge of it, and on the benevolent Christian sympathies of fellow members of Christ's body, a reasonable hope of spiritual prosperity, and of relief from its temporal difficulties and embarrassments.

Mr. Riley is officiating as assistant minister of St. Luke's Church, and Mr. Nichols of All Saints' Church, New York.

Mr. Coxe is the minister of Bethesda Church, Saratoga Springs, Saratoga county, where he succeeds the Rev. William F. Walker, who has resigned the rectorship.

It is well known to you, my brethren, that the ordination just mentioned has been made matter of very extraordinary publicity. The course which this has taken has had connections and bearings which have brought to view important principles whereon I deem it a duty to express to you, and place on record, deliberately formed and conscientious views and convictions.

At the foundation of the whole lies the fact, that when in this ordination, the prescribed call was made on the people for the showing of any impediment or notable crime on account of which either of the persons presented should not be ordained, two presbyters of the diocese, avowedly acting in their capacity as such, read each a written form of objection and protest, charging one of the candidates with unsoundness in the faith. The charge thus preferred had been previously laid before me, fully investigated, and found to be not sustained. This was stated by me to the congregation as the reason why there was no just cause for the delay in ordaining an accused person provided for in the rubric. The solemn service proceeded accordingly, and all the persons presented were ordained. With a strengthened conviction of having acted justly and righteously in this matter, I deem it to be highly proper in itself, and peculiarly demanded by the trying circumstances in which the young brother concerned has been thrown, thus publicly to express my unshaken confidence in him, and to commend him to the confidence and affection of the Church.

As stated above, this case, in the very extraordinary manner in which it has been treated, and from the extensive notoriety which has hence attached to it, has brought to view a variety of important principles which I deem it my duty to notice. In doing this I shall, for obvious reasons, treat them as much as may be in the abstract.

The first point naturally presented to our notice, is the provision of the Ordinal under which this objection was made. What are its true meaning and legitimate operation?

It is confessedly a call upon the *people*. The *clergy*, either personally or by those who, in the due order of the Church, are their regularly constituted representatives, are reasonably supposed to have, in their respective dioceses, sufficient opportunities of becoming acquainted with the characters and qualifications of candidates for orders. Their position as watchmen and stewards of the Lord requires of them that they carefully keep themselves informed, as they may, who are candidates for orders, and what grounds of trust there are in their aptness and meetness for the ministry. Certain of them are personally concerned in testing the sufficiency of those grounds by special examinations; and the publicity given to the admission of candidates ought to be considered by every conscientious clergyman as a call upon him to avail himself of all fitting opportunities of becoming acquainted with their characters and qualifications, and to assist the diocesan, in his peculiar weight of responsibility, by such information in the premises as he may be able to impart. The bishop, therefore, may, by the time the day appointed for ordination arrives, be reasonably supposed to be in possession of whatever his clergy may have to impart respecting the fitness of those expected to be ordained.

In a measureable degree, similar remarks may apply to the laity. It is very gratifying and encouraging to see our laity, especially those of influence in the community, take an interest in the affairs of the Church—the interest, I mean, of uniformly devoted heart and affections, and of solicitude, prayers, and labors of love, growing out of their personal experience and manifestation of the sanctifying influences of that heavenly grace, of the divine imparting of which the Church is God's instrument and agent. I would distinguish this most emphatically from the cases often obtruding themselves, of an unchristian fondness for religious disputation, and a concern for the Church hardly distinguishable from mere indulgence, in another line than those which worldly mindedness usually supplies, of a litigious disposition, a love of opposition, and a desire for distinction in controversy and in troublous agitation. From such concern in religion no good is to be augured except as it may lead better men to more watchfulness, care, and effort for the Church's well being. But when our pious and intelligent laity endeavor to keep themselves informed of the Church's concerns, the publicity necessarily given to the admission of candidates for orders, secures in a good degree *their* watchfulness and care also on this momentous subject, and their opportunity of aiding the proper authorities in attaining to an entirely correct knowledge of those who are in training for the ministry.

It is not to be expected, however, that the laity, or as the Church designates them, "the people," will generally be informed as to the admission, character, and progress of candidates for orders. It therefore seems to have been always a right and prudent custom for the Church to call upon them in some form or other, at the appointed time of ordination, to bear testimony against any one presented for orders before the holy ceremony proceeds. And there is a well known union of the authority of liturgical commentators in favor of interpreting this call upon the *people* as intended for *them* in contradistinction from the *clergy*. I can conceive of no case in which a clergyman can properly avail himself of it except, being present as one of the congregation, not in his clerical capacity, and therefore virtually one of the people, he perceives one presented for orders, in whom he knows of the existence of an impediment or notable crime for which he ought not to be ordered, of which he has not had a previous opportunity of apprising the bishop, and which he has no reason to suppose has been brought to the bishop's knowledge.

All laws are to be construed on the principles of sound common sense, and so as that the good obviously intended to be accomplished by them should neither be defeated nor marred by the understanding of them with which they are executed. The rubric following the call upon the people states the object of the call to be, that the person objected to shall be found clear of the crime charged upon him before he be ordained. If then this has previously been done—if the charge has already been laid before the bishop, and examined by him, and the party found clear of it—it is obviously a case not contemplated by the rubric. The object of the rubric has been gained. The party has been found clear of the charge. There is no law to meet the case, but the holy common law of order, reverence, and silence in public worship. The rising to bring a charge of which the accused has already been found clear, is a violation of this law unsanctioned by any other. Else the solemnities of this peculiarly hallowed portion of our ritual would be in danger of perpetual interruption by the repetition of charges over and over again examined and proved to be unfounded.

My solemn and deliberate consideration of this case calls me to the duty of also viewing this portion of the ordinal in another aspect. The term *protest* has been much applied to the action contemplated by it. I have not been able to see the propriety of it. In this and the few similar passages in the liturgy, the Church seems to act upon the principle simply of aiding the constituted judge in arriving at a correct decision in the matter, not of bringing antagonistic influences to bear upon him, of placing him in an attitude of opposition, or of throwing virtual menaces and public accusation in his way. It would provide him with means for deciding aright, and leave the decision with him. Should this be offensive to the Church, her remedy is found, not in so irregular and hurried an arraignment, not in public accusation so obviously subjected to all the malign influences of personal passion and ill-will, but in the regular and orderly subjecting of the offender to the responsibility duly and orderly provided. I object, therefore, to the propriety of action under provisions now before us being shaped or regarded as a protest.

But it may be asked, Will you take entirely from the clergy and people of the Church the privilege of protest when their rights are endangered, and iniquity bears sway in the counsels and acts of those in authority? There *are*—the history of man in every department of his social character evinces that there mournfully have been—extreme cases in which all the ordinary provisions of law are wickedly deprived of their influence for good, and individual and social rights demand the interposition of such law as the emergency renders imperative. Then even resistance, and forced changes in social relations, have been found unavoidable, and submitted to as lesser evils. There may be emergencies when people in reference to their pastors, and pastors and people in reference to their bishops, may have no alternative left, consistent with conscientious duty to the cause of God, but openly to *protest* against the measures of those to whose decisions ordinarily they are bound reverently to submit. It is hard, however, to conceive of this as justifiable save where the process of regular accountability has been found insufficient; and equally hard to view it in any other light than as an extreme measure involving the charge against the party whose acts have elicited the protest, of gross ignorance or palpable unfaithfulness and injustice.

I am also called, in the present connection, to say a word on the subject, much discussed of late, of the responsibility, in their official acts, of the bishops and clergy. It applies also to the laity in the various departments in which they are invested with prerogative and duty in ecclesiastical concerns. Responsibility is undoubtedly as much the law of God's house as it is of the various social and civil connections which He has established among men. On this, however, as on other deeply interesting points, it is of the greatest importance that we bear in mind an essential and fundamental difference between this house of God, His holy Church, and those unions among men which are of a merely secular and civil character. In these, the primary authority rests in a good degree with the individuals composing them, in their primary capacity. They have associated for their common benefit, and to secure that end have each surrendered a portion of original inherent right, and each is, by that right, a judge, with inherent prerogative, as such, to see that his privileges and interests are duly regarded in the operation of the compact, and has his share of the power which is lodged in the body, to dissolve, change, or remodel itself at pleasure.

These principles, with such modifications as are deemed fitting, are incorporated into the civil compact wherever it exists with any recognition of civil freedom. They include the doctrines that the power of the whole is derived from each, and that each is responsible to the whole—doctrines, however, which every form of that compact, guarded with any security against anarchy, sees and practically admits the necessity of qualifying by sound and wholesome regulations.

The Church is a department of the social compact differing from those of a secular and civil character. It has not resulted from men's voluntarily seeking the good which it may impart, or yielding to the necessities which may have driven them into it, by the surrendry by each, for the good of the whole, of immunities and prerogatives naturally his.

The foundation of the Church lies not in man's agreement, but in God's requirement. Nor does man's association in the Church relate to him as a being having rights to be secured or prerogatives to surrender, nor as one who has a high, honorable, and pure moral sense to bring to bear upon the happiness and welfare of the community to which he belongs. The Church is appointed for man as a being weighed down with frailty and corruption, and by his sinfulness shut out from the mercy and exposed to the just anger of his God. It is not a society *formed by him* for the purpose of concentrating and calling into exercise his powers of self-government, and of promoting his own and others' welfare and interests. As God's instrument and agent of mercy, it takes man as a frail, guilty, and helpless being, that he may be thus put in the divinely appointed way of grace and salvation through Jesus Christ. Its powers and prerogatives come directly from heaven. Its human agents, in the accomplishment of the holy and blessed ends of its institution, have their powers and prerogatives from God, and not from men. Indeed, as if to illustrate this holy and heavenly character of the Church, the appointment of such agents was not only independent of the Church, but anterior to its full Christian organization. The ministry was appointed to gather, organize, instruct, and guide the Church, not the Church established with power to employ the ministry. The primary powers of the Church, then, are not diffusive, but concentrated. They are not in the members, but the head. They were committed by the Head to the ministry. In this, however, it is evident to all men diligently reading Holy Scriptures and ancient authors, and thence collecting, from its practical development, the great principles designed to be incorporated into the full ecclesiastical organization, divine sanction is given to qualifications in administering the polity of the Church, which clearly recognize therein an efficient interest given to the subordinate pastoral associates of the chief ministers of Christ's flock, and to the members generally of that holy body. Whatever may be the modifications of this, it is of obvious propriety and importance that we bear in mind this evangelical view of the true theory of Christ's Church. A very valuable consequence of this may, by the divine blessing, be expected to be, my beloved brethren of the clergy and laity, the constant realizing by each of us, in his proper sphere, of the solemn truth that when we engage in the service of the Church of God, we are employed in an agency, not to carry out a human scheme of benevolence or usefulness, not to promote an end deriving value from its popularity or acceptableness with men, not to devise and execute the most ingenious, improved, or ready modes of showing results; but an agency—with reverence and godly fear be it undertaken!—in the accomplishment, by the mighty power of the Holy Ghost, of the exceeding great and precious object whereby God, in the exercise of ineffable mercy, is in Christ Jesus, reconciling the world unto Himself. Press we then ever to our hearts the obvious truth, that then only can we expect to be enlightened and efficient agents in this work, when our hearts are controlled, our characters formed, and our lives preserved, by that great principle of evangelical faith which only gives consistency, and in which only we can expect efficiency, in whatever we may do in the cause of the Church.

But my principal object in this course of remark, was to show its bearing on the question of our responsibility as ministers and members of the Church, in what we do simply as such. Is it to the public? I can see no principle on which this can be justly maintained. How is it possible for a body of men held together by no common principles of religion to judge of religious matters? Taking the gospel for our guide, we must see in the Church and the world essentially antagonistic bodies. The Church was formed, not to co-operate with the world, but to oppose it, to attack the wicked principles and practices to which it is in bondage, and to come to no terms with it on any other principles than its entire surrendry of its opposition to the pure and holy spirit of the gospel, and its submission to the rule which Christ through His Church would establish over it for its good. Alas! brethren, I need not ask you whether the world is now such as to afford any confidence of its judging aright in matters pertaining to the kingdom of God. No, surely; and let me affectionately say to both the clergy and laity, ever conscientiously acting upon the principle myself, that for what we do in our several departments of service to the Church, we owe no responsibility to the world; in other words, to the public. From the world we have derived no power. We hold no commission from it. Let us ever, by the grace of God, be careful that in our intercourse with it, we adorn the doctrine of God our Saviour in all things; and then go forward in our Master's work, indifferent, save for its own sake, whether the world is pleased or offended, and indeed looking for the ill-will and opposition from it which that Master and His divine word have prepared us to expect.

In natural connexion with this point, a solemn sense of duty bids me to exhort my diocese, through this its representative body, always to frown upon the bringing of controversies or differences on sacred subjects before the world, through mediums and in ways, whose principal operation may be expected to involve their exposure to the scoffs and jests of unrenewed hearts, the insolence of the ignorant, and the blasphemies and impieties of the profane. Good men, as did apostles, may differ, and differ seriously and even warmly; but surely they should be equally jealous of unnecessarily exposing the things of God to that carnal mind which is radically incapable of spiritual discernment.

But although no responsibility is due from us to the world, or the public, yet is it not due to the *Church* as a body? The view above given of the great principles on which it pleased our Divine Lord to organize His Church, seems clearly to indicate that responsibility therein, in its progress to ultimate right of decision, unlike that in human organizations, is towards concentration, and not diffusion. Power and prerogative in the Church, came from Christ to the first order in the ministry, and thence to the lower orders, and to the brethren or laity of the Church. As the last gave not power or prerogative, it is difficult to conceive how they can demand responsibility to them as of right. From the earliest times, however, the Apostles and elders, and their successors, have very rightly and wisely taken counsel of the brethren in the exercise of their prerogative; and this principle has equally wisely and rightly, in various parts and periods of the Church, led to national and diocesan organizations, which have given distinctive rights and prerogatives to all orders of men in the Church, bishops, clergy, and laity. And I gladly avail myself of this opportunity of repeating the sentiment often expressed, of my conviction, that the particular organization of our branch of the Church, is in admirable adaptation to its peculiar state and position, and well calculated, if thoroughly understood, and properly carried out, to promote order, harmony, and security, and to answer the great spiritual ends for which the Church was established. But I think a careful study of what may be called the genius of that organization, will perceive that the responsibility which it recognizes or provides for, is eminently of the above mentioned concentrative, and not of a diffusive character.

There is nothing which runs at all counter to the great Scripture principle, that the ministers of Christ are responsible to Him through those whom he has invested with authority over them, and these again to their own order in the Church, and both under such regulations, qualifications, and checks, as in sound Christian judgment may, from time to time, be duly and orderly appointed. A practical illustration of the fitness of this, is afforded by the manifold evils attendant on public appeals, especially in matters in which the mass of the members of the Church themselves can hardly be deemed competent to judge. And it should be remembered that a public appeal to the Church, must almost necessarily involve the evils of one to the world.

I should, however, be much misunderstood, if deemed to deny that there may be circumstances demanding a departure from this principle. I refer only to the soundest and safest general rule, from which a regard for good order would seem to require that there be no departure, save where there is the strongest ground for the conviction, that a great evil had better be encountered, than a greater.

I am very certain, my brethren, that I need not remind you of the tenaciousness with which I have uniformly endeavored to adhere to those great Catholic principles, which, revealed in the gospel, have ever been held valuable and important, as incorporated into the evangelical system, by all pure branches of the Church of Christ; nor of the readiness with which I have always thought it incumbent on the Christian minister to defend them; nor of the little regard which I have deemed due to any offence which might thus be given, or loss of popularity that might thus be encountered. Whether these principles have had levelled against them the fulminations of papal tyranny and usurpation, or those of Protestant zeal for erroneous and strange doctrines, contrary to God's word, my devotion to them has strengthened with years, reflection, and experience, and with it my determination, God being my helper, to continue faithful and consistent in that devotion.

But, as you well know, I have never felt it a duty to require those over whom I may have influence or authority, to view all these points exactly as I do. Unity in necessary things is perfectly consistent with tolerance and liberty in others, and certainly with the fullest influence in all things of that indispensable ingredient in an evangelical character, the charity which hopeth all things, suffereth long, and is kind. Nothing is more evident in the history of the Reformed Catholic Church in England and in this country, than that a wide latitude of opinion among its bishops and clergy on points not involving essentials of the catholic faith, is entirely consistent with unity in that faith. Its liturgies and articles have ever been viewed in different lights by men equally conscientiously attached to them, and maintaining with each other both personal and official communion characterized by the truest Christian courtesy and harmony. Tendencies towards extremes in what may be denominated the Catholic, the Calvinistic, and the Arminian views of our standards have always existed without rending our unity or disturbing our harmony. On this principle—strong as are my own preferences in the matter, and fearlessly and honestly as I have endeavored, on all proper occasions, to advance and defend them—I have ever endeavored to act. I have not shrunk from laying before the hundreds of young men who, in a greater or less degree, have pursued their theological studies under my direction, fully and fairly what I believed to be not only the essential principles of the Christian faith, but also all their various bearings, connections, and results, in the great Catholic system which I believed to have been handed down from the days of inspiration. Never, however, have I—and God forbid that I should ever depart from the principle!—felt myself at liberty, nor ever have I had the inclination, to erect my views on these latter points into stern requisitions, without compliance with which I should frustrate the evidently honest, disinterested, and pious desire of well qualified young men to be received into the ministry. Having duly tested their moral, spiritual, and intellectual fitness, and satisfied of their soundness in the essentials of the faith, I have gladly ordained them, most cordially bid them God speed, and done what I could to promote their happiness, interests, and usefulness.

All this I have thought, and doubt not that I shall ever think, the necessary result of that latitude of opinions and views which the Catholic Church has ever allowed to individual mind, and the encroachment on which by the despotic bigotry of Papal anathemas, and the intolerant spirit of Protestant sectarianism, has led to some of the sorest evils which have ever befallen the Christian world.

And on the same principle of conservatism, unity, and Christian charity, I have freely and cordially received clergy on the dismission of brethren in the Episcopacy, who I knew differed widely from me on points which I deemed by no means unimportant. This accustomed token of unity of spirit and the bond of peace will never cease to bless our Church as long as the ancient and well-tried principles of Catholic union prevail, the dictates of Christian courtesy are respected, and the pure and holy affections of the gospel are cherished.

In pursuance of my usual plan of pausing in my details of official acts for the purpose of expressing such views and giving such counsels as seemed to be called for by facts or circumstances related, I have now digressed much more at large than is customary. This has arisen from a solemn conviction of duty to the beloved clergy and people of my charge; and affectionately asking the union of their prayers with mine that a blessing from on high may attend this humble effort to discharge the sacred requirements of office, I proceed in my narrative.

Thursday, July 6th, consecrated St. John's Church, Islip, *Suffolk county*. This building was erected about the time of the breaking out of the revolutionary war. Of course it was many years before it could be consecrated by the proper minister, according to Catholic usage and law, for such solemnity. Having gone much to decay, and being found inconveniently small, one of the first fruits of the eminent success with which God has blessed the faithful labors of the missionary there, was a liberal expenditure on the thorough repair, enlargement, and entire refitting of the edifice. The consecration took place after these were completed.

In the afternoon, confirmed 20 in the same church—nearly if not quite as many, it is believed, as had ever before been confirmed therein.

Fourth Sunday after Trinity, July 9th, in the morning, confirmed 12 in St. Paul's Church, Tompkinsville, *Richmond county;* and preached there again in the afternoon.

Thursday, 13th, and the two following days, visited St. Ann's Hall, Flushing, *Queens county;* and was happy to find that although, like such establishments generally, it has felt the disadvantageous influence of the difficulties of the times, it was still in a safe condition financially, and certainly had lost none of its value as a Seminary for imparting, on the principles and in the spirit of the Gospel, the advantages of a sound and thorough female education.

On Saturday, 15th, I confirmed 2 in the chapel of the Hall.

Fifth Sunday after Trinity, July 16th, read at an early hour the Morning Service of the day, in the same chapel, with the assistance of the rector of the Hall.

In the forenoon, in Zion Church, Little Neck, admitted the minister of the parish, the Rev. Henry M. Beare, deacon, to the Priesthood. Among the Presbyters who laid on hands it was truly gratifying to have a dignitary of the Church of England, the Venerable Archdeacon of Trinidad in the British Diocese of Barbadoes.

In the afternoon, confirmed 3.

In the evening, confirmed 7 in St. George's Church, Flushing.

Monday and Tuesday, 17th and 18th, made my annual visit to St. Paul's College, College Point. The faithful and devoted Principal of the College, to whom the Church is so largely indebted for untiring zeal in the great cause of Christian education, was in Europe on an errand connected with his favorite object, from which he has not returned. His place, however, was well supplied by an arrangement with the Rev. Jonathan M. Wainwright, D. D., of this city, under whose temporary supervision, seconded by the wonted faithfulness and ability of its admirable corps of professors and instructors, I found in the College every reason to strengthen my conviction of its immense value to the Church, and the solicitude with which I would again commend it to liberal patronage. Having fairly passed the period of experiment, and given earnest of a stability which even all "*the hardness of the times*" could not shake, it holds out to the members of the Church every encouragement to do their duty towards it.

Wednesday and Thursday, 19th and 20th, made a similar visit to the Astoria Female Institute. Although this establishment has, in a great degree, changed its character by becoming more of a *day* than a *boarding* school, yet it continues to merit my high approbation as a well-conducted and efficient Christian seminary.

Wednesday, 19th, preached in St. George's Church, Astoria.

Thursday, 20th, confirmed 9 therein.

Sixth Sunday after Trinity, July 23d, preached, morning and afternoon, in St. Ann's Church, *Brooklyn*, and administered the communion therein.

St. James the Apostle, Tuesday, July 25th, in the morning, laid the corner stone of St. Peter's Chapel, Portchester, *Westchester county*. This is to be a chapel of the old parish of Christ Church, Rye, and is building in a part of the parish in which the labors of the rector have been greatly blessed, and in which he has for a long time officiated in temporary accommodations.

In the afternoon, confirmed 14 in Christ Church, Rye.

Seventh Sunday after Trinity, July 30, preached morning and afternoon in St. John's Church, Kingston, *Ulster county*, confirming, at the latter service, 13.

Tuesday and Wednesday, August 1st and 2d, attended in my place as Trustee, the annual meeting of the Trustees, and the Commencement, of Geneva College. I found the institution still growing in its already strong claims on public confidence, while, for reasons often stated, these claims are especially strong upon Churchmen. To the members of my diocese desiring to send their sons to a College peculiarly well situated for health and beauty of country residence, where they will have the advantage of a more than ordinary sound and good education, and of influences especially favorable to their character as Christians and Churchmen, I unhesitatingly recommend Geneva College, and hope and trust that any efforts that may be made for the needed improvement of its finances, will be cordially and liberally seconded by them.

Thursday, August 3, in Immanuel Church, Little Falls, *Herkimer county*, in the afternoon confirmed 5, and preached again in the evening.

Friday, 4th, in Christ Church, *Hudson*, confirmed 26 in the morning, and preached again in the evening.

Saturday, 5th, confirmed 13 in Trinity Church, Athens, *Greene county*, and afterwards a sick member of the parish at her residence.

Eighth Sunday after Trinity, August 6th, in St. Luke's Church, Catskill, administered the communion. In the afternoon, confirmed 17, and preached again in the evening.

Friday, 11th, assisted in St. John's Church, Providence, Rhode Island, at the consecration of the Rev. John Prentiss Kewley Henshaw, D. D., elected Bishop of the Diocese, to succeed the late Bishop Griswold, whose death I have mentioned above. Our venerable presiding bishop, whose field of faithful and untiring labor was so remote, was represented on this occasion by the Bishop of Connecticut. There were also present and assisting, the Bishops of Vermont, New Jersey, and Maryland, and the Assistant Bishop of Virginia.

The consecration of this last named prelate, the Rev. John Johns, D. D., has also taken place within the year.

Ninth Sunday after Trinity, August 13th, preached in the morning in St. John's Church, Providence; in the afternoon, in St. Paul's Church, North Providence; and in the evening, in St. Stephen's Church, Providence.

Thursday, 17th, in passing through Whitehall, *Washington county*, on my way to the more northern portion of my diocese, paid pastoral visits to two families in affliction.

Tenth Sunday after Trinity, August 20th, for the parish of Grace Church, Norfolk, *St. Lawrence county*, in the Methodist Meeting-house, administered the communion, and in the afternoon confirmed 2.

In the evening, confirmed 12 in Trinity Church, Potsdam.

Monday, 21st, for the parish of St. Mark's Church, Malone, *Franklin county*, preached in the Court House.

Wednesday, 23d, in Trinity Church, Plattsburgh, *Clinton county*, baptized an adult, administered the communion, and confirmed 35.

Friday, 25th, baptized 2 infants in the town of Clermont, *Columbia county*.

Saturday, 26th, in the morning, confirmed 8 in St. Paul's Church, Redhook, *Dutchess county*. This was the first confirmation ever held by me in that Church, although it has been regularly visited. In this circumstance, in the improvement of the sacred edifice, and in other tokens of increased interest in holy things, I saw much reason to enjoy this visit, and indulge the hope of larger measures of divine blessing on this portion of my charge.

In the afternoon, preached in the Academy in the village of Clermont, *Columbia county*.

Eleventh Sunday after Trinity, August 27th, in Trinity Church, Ulster, *Ulster county*, confirmed 13 and administered the communion, and preached again in the afternoon.

Monday, 28th, read Morning Prayer in the same church, agreeably to the wise and pious arrangement of the rector, whereby Daily Morning and Evening Prayer had for some time been therein celebrated.

In the afternoon, held in private houses in the parish of St. James's Church, Hyde Park, *Dutchess county*, two confirmations. At the first an aged couple, the husband 93 years of age, and the wife near 90, both too infirm to reach the Church, received the laying on of hands, together with their daughter, whose necessary attendance upon them prevented her repairing to the sanctuary. At the second, two female sick members of the parish were confirmed.

Tuesday, 29th, confirmed 31 in St. James's Church.

Wednesday, 30th, confirmed 12 in the Church of the Ascension, Esopus, *Ulster county*, in which is remarkably illustrated the spiritual blessing, in a neighborhood almost totally ignorant of the Church, attendant on faithful and uncomprising adoption of its principles and spirit in devoted pastoral ministrations. To the ever true rector of St. James's, Hyde Park, and the zealous missionary at Esopus, we are indebted, under God, for this very promising and interesting parish.

Thursday, 31st, in the morning, confirmed 18 in St. Paul's Church, Poughkeepsie, *Dutchess county*; and in the afternoon, read Evening Prayer in the same church, witnessed with great satisfaction the catechising of the children by the rector, and delivered to them a short address.

(*To be concluded next week.*)

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—The position assumed by the Bishop of Ohio in reference to his brother of New York is essentially schismatical, and in days when the Church more fully accorded with the divine pattern, he would have been made to feel it such. The interference of one bishop with the prerogatives of another, save in the process of canonical impeachment and trial, is a violation of Catholic unity, in which were begun the mighty usurpations that have terminated in the broad wall of abominations which separates between Popery and Catholicism.

To the position of the Bishop of Illinois in the same matter, these observations likewise apply, with the further aggravation that in him they are assumptions claiming power and prerogative for the office of senior bishop hitherto unknown in our Church. Well might the venerable, wise, and experienced editor of the Utica Gospel Messenger say that this looks more like popish tendencies than any thing that has of late made so much noise among us.

The fulminations of these prelates against a brother need, of course, give little concern, on their own account, either to him or his diocese. The blow they aim, however, against our Church, they and all other its good friends cannot but deeply deplore. The enemy hath said we are about to divide. These pastors of the flock have evinced a willingness to begin division, by assumptions to which the bishop and diocese thus maltreated can never submit. That the adversary will thus have cause to triumph in seeing a schism accomplished among us, I cannot for a moment imagine. The fear of God, and the love of Christ and His Church, are too strong among us. Too many prayers are daily offered for that Church. Faith in the divine promises has too firm a hold upon its bishops, clergy, and members.

One immediate ill effect, however, of these strange procedures, will of course be, that considerations of honor and propriety will not permit those prelates to intrude into the diocese of their injured brother, either by their public ministrations, or by endeavors to draw from it pecuniary resources. Indeed, while thus the Gambier institutions and Jubilee College are justly laid under the suspicion of fostering and disseminating principles hostile to the unity, peace, and purity of the Church, it is a serious question how far those who love our Lord Jesus Christ in sincerity can with good conscience contribute to them.

N. E. N.

For the Churchman.

Mr. Editor,—Allow me to correct what I apprehend to be an error in the report of the proceedings of the late Convention, which appeared in the Churchman of last week. The reporter remarks:—

"On motion it was resolved, That the election to fill the vacancies in the Committees already named as incomplete should be postponed; as much valuable time would be consumed in the slow mode of election by ballot."

This, if my recollections be correct, was true of the "delegates" and "supplemental delegates" of the General Convention, but not so in reference to the "Missionary Committee" of the diocese: in relation to which a motion was made to dispense with the vote by ballot, to which the house unanimously consented. And then, on motion, Messrs. Floyd Smith and Alexander L. McDonald were elected, viva voce, without opposition. Without the correction of this error, it might appear to your readers that there was still two vacancies in the "Missionary Committee."

A SPECTATOR.

THE CHURCHMAN.

SATURDAY, OCTOBER 14, 1843.

We give up our columns this week to the report of the debate in the late Convention, and are therefore obliged to withhold until our next several favors of correspondents, as well as editorial matter. Correspondents and publishers, it is hoped, will appreciate the motive of this arrangement, it being important that the speeches in Convention—when given at all—should appear with the least possible delay.

BISHOP IN ANOTHER MAN'S DIOCESE.—The passage of the Rev. Mr. Melville, whose sermons have been edited on this side the Atlantic by Bishop M'Ilvaine, will be found on our last page.

The Sixteenth Annual Fair of the American Institute commenced at Niblo's, on Tuesday last, and will continue for two or three weeks. Many curiosities are to be seen there, and the arrangement of the articles, we think, is better than on any previous occasion, especially in the Saloon. The exhibition is worthy of a visit.

DIOCESE OF NEW HAMPSHIRE.—We learn that at the recent Convention of this diocese, the Rev. Carlton Chase, D. D., of Bellows Falls, Vermont, was unanimously elected bishop. We congratulate the diocese in the wise and judicious choice of an Episcopate.

See also the proceedings of the Convention of Indiana, in another column, by which the Rev. THOMAS ATKINSON was elected Bishop of that Diocese.

The Rev. William H. Hart, late of Virginia, has become rector of Trinity Church, and Principal of the Academy, at Fishkill, Dutchess county, New York.

The Rev. A. C. Treadway desires all communications for him to be directed to Fulton, Oswego county, N. Y.

BOOK OF COMMON PRAYER.—Mr. E. Kearny, 56 Gold-street, has published a very handsome 32mo. edition of Common Prayer, with plates. It is a convenient size for the pocket, and bound in various styles to suit purchasers.

SEAMAN'S CHAPEL.—The holy rite of Confirmation is to be administered by the Rt. Rev. Bishop of the Diocese, to the interesting subjects of this mission, on Sunday morning, the 29th of October; when the friends and supporters of the Chapel are invited to attend, at the corner of Pike and South streets—where the Bethel Flag will be displayed.

Reported for the Churchman.

FIFTY-NINTH ANNUAL CONVENTION OF THE DIOCESE OF NEW-YORK.

(*Concluded.*)

Friday morning, 9 o'clock. This being the Festival of St. Michael and All Angels, the appropriate service was performed. Prayers were read by the Rev. Richard Cox, of Troy, and the lessons by the Rev. D. V. M. Johnson, of Brooklyn. Bishop Doane read the antecommunion service, the epistle for the day being read by Bishop Onderdonk. The communion service was performed by the latter, aided in the administration of the elements by Bishop Doane, Dr. Wainwright, and the Rev. Mr. Chauncey, of Rye. After these impressive and interesting services, the Convention was called to order by the Diocesan, and the Secretary called the names of those of both orders who had not before been present. The minutes of the last meeting were read and approved.

Dr. Wainwright, from the Committee on Canons, pursuant to notice given yesterday, reported a proposed alteration in the 16th canon, relating to the Trustees of the Fund for Aged and Infirm Clergymen, so amending the second section of the canon as to increase the number of the Trustees to five by adding the Treasurer; and also to authorize the Board to fill any vacancies that may occur in their body in the recess of the Convention. These alterations were unanimously adopted.

Rev. Mr. Richmond, from the Missionary Committee, made the annual report of that body, by which it appears that $3155 have been received, $2151 52 been paid out, due now to missionaries $1577 48, and due to the diocese of Western New York, $500; leaving a deficiency at the present time of $1074.

The resignations of W. Johnson and W. H. Harison, Esqs., members of the Board of Trustees of the Episcopal Fund, were accepted. The vacancies in that Board were filled by the election of Messrs. J. H. Johnson, W. E. Dunscombe, and B. L. Woolley. The vacancies in the Board of Trustees of the Fund for Aged and Infirm Clergymen were filled by the Convention. R. B. Minturn, Esq., was elected.

12 o'clock. This being the hour appointed for proceeding to the special order of the day, viz., the resolutions offered yesterday by Judge Oakley, the Rev. Dr. M'Vickar rose and remarked that he wished to occupy the attention of the Convention with a question of order before the resolutions were introduced. He doubted whether this Convention had a right to instruct its delegates to a General Convention, which was not to meet till after another annual session of the Diocesan Convention. Is this course lawful? Dr. M'V. was proceeding in his remarks, when John Anthon, Esq., called to order.

The Bishop suggested if the Convention had not better wait and see the printed resolutions before proceeding to any discussion concerning them. Dr. M'V. acquiesced, and resumed his seat.

A little delay here occurred, till the printed copies of the resolutions arrived. When they had been received, the bishop rose, and with great solemnity and feeling addressed the Convention on the important business to which they were about to proceed. He reminded them that the eye of the world and the eye of God was upon them. Wicked attempts were made to rend them asunder by sowing jealousies and dissensions amongst them. To meet these, he exhorted them to be united as one man, clinging to Christ and his Church—one in order, in affection, and in the Spirit of Christ. Happily, the shape which had been given to the present resolutions, and the feelings which had been avowed by the respected members who proposed them, led us not to apprehend the introduction of any doctrinal points or matters having a personal bearing which would disturb the harmony and peace of the Convention. Let the discussion, then, be conducted in the fear of God, the love of Christ, and a spirit of devotion to His Church; after the example and in the spirit of the dying Hooker, as recorded by his biographer, and of which the bishop had been reminded by the present festival. He then read the affecting account of the closing scene of that eminent man of God, whose last meditations the bishop deemed peculiarly pertinent to the pending occasion. After he had concluded,

Judge Duer rose and observed, that he entirely accorded with the sentiments which the diocesan had expressed, and hoped to be governed by them throughout the course of remark which he was about to make. It is his purpose to submit some considerations which he hopes will have the effect to satisfy all of the propriety and even of the necessity of the resolutions now before the Convention. That they have grown out of recent occurrences in the Church, is freely admitted; but a discussion of the propriety of the act on which they are based is not required. It is his intention to abstain from all remarks on that unfortunate occurrence, which has already produced so much agitation; an agitation which, unless some measure be adopted to allay it, will long prevail in the Church. He will not only abstain from such remarks, but fully concurs with the mover of the resolutions (Judge Oakley) in the opinion, that it is impossible, from such opposite statements of the transaction as have been set forth, to arrive at a satisfactory conclusion concerning it. Yet he has formed a decision in his own mind respecting it; but he will not now express it, for this would lead to results which can be only evil. If he is forced to a discussion of the merits of the case, it will be purely by gratuitous observations on the part of others. For himself, he will give no pretence for it. With regard to the *first* resolution, what reasonable objection can be urged against it? He cannot see why its adoption should be disputed. The bishop, in his lucid and powerful Address to the Convention, gave the opinion, and supported it by weighty arguments, that when the call under the rubric is made upon "the people," none but the laity may answer it. If this be true, then the rev. gentlemen who protested against the ordination at St. Stephen's have violated the order of the Church, and consequently have subjected themselves to its discipline. Indeed, the mere expression of this opinion on the part of the bishop is in itself a censure, and will be so understood by the public. Now what is the purpose of this resolution? Is it hostile to the bishop? Does it express sentiments contrary to his views? Does it commit any one to opposition to him in his interpretation of the rubric? No, nothing of the kind. But still he must say, that serious doubts are entertained of the construction which the bishop has put upon the rubric, by many both of the clergy and laity, and the peace of the Church requires that those doubts should be settled. Without expressing his own views on the subject, he may be permitted to explain those of the respectable body who differs from the interpretation of the diocesan. They think that when the call under the rubric is made on "the people," it is not made on the laity as distinguished from the clergy who are present, but it is made on the whole congregation, as distinguished only from the bishop, the officiating clergyman—it is made alike to all, no matter of what order or profession. There are strong reasons for the adoption of this interpretation, reasons conclusively showing that clergymen ought not to be excluded from responding to the call. If the objections to the candidate be of a doctrinal character, few of the laity have the courage or the ability to oppose the ordination. That opposition, under such circumstances, would come with the best effect from the clergy. The evil consequences, as evinced in the present instance, of a doubt in the construction of the rubric, must be seriously considered. And notwithstanding the opinion of the bishop, and the forcible arguments by which it was sustained, he has already shown that such doubts may exist; and it is essential to remove them. This is not a question for the clergy alone, or one on which their opinion is to be preferred. It is one simply of construction and interpretation; and such a question the laity are as competent as the clergy to decide. The bishop's opinion is not calculated to produce concord in the sentiments of the Church. And if there is a difference of sentiment, there will inevitably be a difference of action. Another occasion of the same kind may occur—another candidate of similar views may be presented—and some of the clergy may think it their duty to make a similar protest; then there will be a repetition of the same scene that has been already enacted, and that has led to these serious results. If then they do possess the right to protest, ought those clergymen who exercise it—men of high character and established reputation—to be reviled and denounced as disturbers of public worship? If a protest be right, they should be protected in the exercise of that right. But if it be wrong, they should be prevented from making it, and all doubts dispelled by a decision of the General Convention.

But the resolution before the Convention is not confined to the interpretation of that part of the rubric only which has now been considered. There is another provision to which the attention of the General Convention should be directed.

[Here some interruption occurred through the momentary indisposition of Mr. D., in consequence of the crowded state of the church, and the want of air. The bishop having ordered the necessary arrangements for the comfort of the members, Mr. D. proceeded]

The bishop has said that he is not bound to suspend the ordination of a candidate when the matter alleged against him has been examined, and the charge proved to be groundless; and nothing new is objected in the protest. This seems reasonable at first view, yet it is very doubtful whether this interpretation of the rubric be the right one. Another view appears as just. The rubric reads thus: "If any great crime or impediment be objected, the bishop shall cease from ordering that person, until such time as the party accused shall be found clear of that crime."

It appears from the terms of the rubric that it is not intended to confine the party entering a protest to the ordination, to the specifying of a "crime" against the candidate—an "impediment" also is declared a sufficient objection to his being ordained. The same necessity exists, under this provision, to ascertain the one as the other. What then is the nature of the investigation demanded by the rubric? It declares that "the bishop shall cease from ordering that person until he *shall be found clear*," by a tribunal of adequate authority. Whatever examination has been had before in private, now a more public scrutiny must be instituted, where the parties may be present and witnesses examined. And if after such an examination the candidate is "found clear," and declared to be so, then, and not till then, may he be ordained. If this view of the rubric be the true one, (and it is one held by a large number of true Churchmen,) the interests and the peace of the Church require her, through her highest Council, to pronounce it to be so.

This then is the argument in support of this resolution. Two serious doubts exist in the minds of a large and respectable class, both of the clergy and laity, with reference to the meaning of the rubric in the ordinal. Are the majority in this body prepared to say there are no such grounds of doubt? Or do they question the sincerity and intelligence of those who express them? But if they admit the existence of a doubt, then the necessity of an authoritative resolution of it clearly follows. So long as this doubt shall be permitted to continue, so long the peace and harmony of the Church will be endangered. He would therefore urge on all, (unless those be excepted who last night tried to stop the progress of this debate,) the duty of weighing these objections; he asks them to consider them in the spirit of kindness and reconciliation, and peace; the peace of the whole Church will be the result. He wishes that the resolution shall pass by the unanimous voice of the Convention.

Mr. D. proceeded next to the consideration of the second resolution. Numerous reasons, he remarked, press on his judgment and conscience as just and imperative in favor of its adoption. The object of it is apparent to all. It springs, it is acknowledged, from recent occurrences in the Church; but as he shall proceed to interpret it, it implies no censure on those who took part in the transaction alluded to, but is designed to prevent the recurrence of that unhappy event. Is there any one present who does not desire that it shall not recur? All who hear him, he is assured, unite in the wish to prevent the repetition of the painful spectacle that is now presented to the world. Clergymen of the highest eminence, esteem and character, are placed before the public as irreconcilably opposed to each other on questions of fact; thus forcing on the laity the necessity in some measure to question the veracity of one party or the other, and consequently endangering the confidence and regard in which members of their profession should be held. Such an event must be regarded as most injurious to religion and to the Church. It feeds the malice of the world; it affords an unholy triumph to the scorners; it hardens the impenitent and unbeliever. Do we wish to prevent these sad results? There can be but one answer. All are truly anxious to remove past evils and to prevent their future recurrence. The means of accomplishing this end are now offered to us. Pass these resolutions, and they will effectually prevent a repetition of the evils which we now have to deplore. What objection can be made to their adoption? Is it asked, how will they prevent future dissensions? Let them be adopted, and he for one, and doubtless others with him, will consider this act as a pledge that what is past shall go into oblivion; while the resolutions themselves will afford all the security for the time to come that they want. But is it still asked, how does the resolution afford this security? Is there any doubt how? What is the cause of the present painful controversy? If the questions put to Mr. Carey had been written (as would have been done in a mere civil proceeding) and his answers also been reduced to writing; and time had been given him for due consideration, and his replies had been required in his own language; in that case if any ambiguity existed, abundant opportunity would have been afforded to remove it, and to have ascertained with precision his real views. Then he would either have been excluded from ordination, or his sentiments would have been shown to be in harmony with the doctrines of the Church. As the examination is now held, the examiners may receive the questions put to the candidate in one sense, and the candidate himself in another. It is the mode of conducting the examination which has been the sole cause of all the difficulty and division to which this case has given rise.

One reason, then, for the adoption of this resolution, is the facility which it gives for ascertaining with exactness the doctrinal sentiments of the candidate. Other reasons will now be considered. All should vote for the resolution who desire to preserve the just authority and due influence of the bishop. For himself, he can affirm that he has always been devoted to the order of the Church. On the Episcopate depends, he believes, the preservation of the Christian faith in its purity. He believes that it is derived from the apostles themselves. And believing this, he is as anxious as any personal and most devoted friend of the bishop could be to sustain him in the exercise of all his rights and powers. But how is he to be thus sustained? By preserving to him the confidence of the Church. By protecting him against suspicion and misapprehension. By shielding him against the imputation that he entertains any errors with which those who come to him for ordination may be charged. But how is this confidence to be secured? When a candidate for the ministry appears, so long as any doubt of his real opinions exists, and the grounds for his ordination are disputed, so long the bishop is exposed to all the evils of misconception and suspicion. The resolution now offered affords the desired security, and removes the fears that might now be entertained.

A third reason for the adoption of the resolution is, that it is necessary to the purity and unity of the Church. While speaking on this point, he disclaims the opinion that any danger of which he now speaks exists at this time, and protests against such a construction being put upon his words. But he may be permitted to suppose a case which is certainly possible. Let it be supposed, then, that the bishop himself becomes infected with error; in this case, when a candidate holding erroneous views might apply to him for ordination, he would not hesitate to receive him. What would be the consequence? Gradually a body of clergymen would be introduced into the Church, whose heretical sentiments would be brought in with them; and the character of the Church would in time be wholly changed. Instead of a Protestant Church in spirit, it might be converted into one Romish in reality if not in name. May not the Church be guarded against the possibility even of such a danger? It is true if a bishop thus abuse his power, he is liable to be impeached and degraded. But on what evidence must this be done? If he were asked on his trial, how came you to admit the candidate to ordination? His reply might be, he gave such and such answers, and then explained them to my satisfaction. Suppose this had been the course in the present case, and the bishop had actually been impeached: on what evidence could his judges act? There would be none at all. They would have nothing but the contradictory evidence of equally good and trustworthy men. No decision, then, would have been possible. If in the course of God's mysterious Providence this diocese should ever be afflicted with such a Head, under the existing provisions there would be no safeguard against the evils that might ensue from such an event. He hopes that it will be saved from a bishop of this character, yet if such a one should be placed over it, the adoption of this resolution will preserve it from the dangerous consequences of the choice.

A fourth reason in favor of passing this resolution, is found in the following considerations:—He has before observed that differences do now exist in the Church. A maxim of wisdom in all matters is entire frankness and candor. We must, then, admit that such differences do exist, and that they are of a most serious character. What are the facts? A proportion of the clergy and a large number of the laity think that erroneous doctrines are springing up among our clergy, our candidates for orders, and especially among the members of our Theological Seminary—doctrines ultimately subversive of the purity of this Church. These fears, it is acknowledged, may be wholly groundless. Yet they exist, and perhaps they might be vindicated, and sufficient reason for them be shown. This proportion, then, of the clergy and laity, sincerely believe that these doctrines are at this time held, and are growing in the Church. He would ask, have not the laity a deep interest in knowing the doctrinal sentiments of those who are appointed to teach them in sacred things? So far at least they may be permitted to exercise the right of private judgment. The existing tendencies to error must be arrested, or they may eventually bring us into the embraces of an erroneous and corrupt Church. Their progress would replunge us into all the depths of spiritual thraldom from which the Reformation delivered the human mind—a result which entitles it to be regarded as a most glorious event in the history of our race, next only in importance to the establishment of Christianity itself; so deep in their consequences are the subjects of doubt and jealousy now existing among us. The apprehensions entertained respecting them may, as has been admitted, be entirely groundless. But if so, ought they not to be at once dispelled? Is there any other mode of preserving the peace of the Church, and restoring confidence among its members than by removing the grounds of suspicion which are now believed by many to exist? Give us that security in the matter, which is provided in this resolution. Under its provisions we shall know hereafter whether candidates do or do not hold to the truth—whether they are likely to prove faithful teachers or only concealed errorists. Give us light—give us knowledge—then all suspicions will be dispelled; or if they are just, then we shall know how to meet and remove the evil. Such are some of the reasons for the adoption of the resolution. Let us now briefly consider the objections that may be urged against it.

First, then, does it trench on the authority of the bishop? He denies that such is its design or effect. The resolution interferes with none of his rights or powers. No restriction is imposed by it on his own decision in the question of ordination. It requires only that the examination of the candidate shall be conducted in writing. Indeed, it is less objectionable than the existing regulations of the Church on this subject. At an early period in the history of our Church, the bishop was much more closely restricted. In 1787 he was in effect prevented from ordaining any candidate who had not been received as qualified by a Convention of the diocese to which he belonged, in addition to the regular testimonials—received, that is, by a large body of men differing widely it might be in sentiments and opinions. This regulation he thinks was in a high degree impolitic. He does not believe in imposing such restrictions on the bishop.

[The bishop here reminded Mr. D. that this rule was enacted before the present Constitution of the Church was adopted]

But, secondly, it may possibly be said that the *secret* object of the resolution is not, as is stated, to secure the Church, the bishop, the clergy and the laity, from the dangers to which they are now exposed, but it is designed in the form of a future provision to express the sentiment of this Convention with respect to the conduct of bishop and the presbyters who agreed with him, in the late ordination. This design he indignantly disclaims. The resolution implies, indeed, a disapprobation of the course that had been pursued in the examination of the candidate, and it recommends another in future which it is believed will be for the interest and advantage of all parties; but it does not convey any censure, either of the bishop or of the clergymen who sided with him. Some of these gentlemen, he is assured, will believe this; such is his estimate of their high character, and of their candor—there is one, at least, in that Committee to whom he had been so long and intimately known, that to suspect him of any sinister motive would, he knows, deeply wound his own mind. But will not the members of that Committee themselves admit, that had the course prescribed by this resolution been adopted, this controversy which now agitates the whole Church would not have been known?

[A gentleman here handed a printed report to Mr. Duer.]

Mr. Duer resumed, and remarked: He finds an authority for pressing the resolution which, he believes, will have great weight with the Convention. In 1842, a Committee of several distinguished Churchmen, of which Bishop Doane was the Chairman, recommended that the examination of students of the Seminary should be held in writing.

[Mr. Duer was here interrupted, and informed that this was not a proceeding of the Convention, but part of a report of a Committee on Examination in the Seminary, made to the Board of Trustees of that institution.]

Mr. Duer admitted the fact, but maintained that the principle involved was equally applicable to the examination of candidates for ordination, and would tend to secure the still more beneficial results to which he had adverted. He submitted the resolutions with the earnest hope that these advantages would be secured by their cordial adoption by the Convention.

Mr. T. L. Ogden expressed the hope that some measure would be adopted which would suit the views of all. He does not rise to answer the able speech to which the Convention has just listened. This is not the proper time for discussing the question. He assents to many of the propositions and sentiments which the gentleman has so forcibly sustained. At the same time he is opposed to the action of the Convention, under the feeling which has been produced. More deliberation is demanded before the resolutions should be decided on. He rises, therefore, to move that they be referred to a Special Committee to consider upon them and report to the Convention. The language in which they are expressed is somewhat objectionable, and this might be improved in the Committee. He moved therefore so to refer them, and to give the Committee leave to withdraw.

Mr. Duer expressed his willingness to have this course taken, but desires to add a third resolution, to be also referred to the Committee. He understands that in the opinion of some, it does not belong to the present Convention to act in this matter, as no General Convention is to be held till after the next meeting of the Diocesan Convention. He, however, thinks differently. Some immediate action is necessary. It is of the utmost importance to provide some present regulation for our diocese in the matter now in question. He would therefore move that a resolution of this character should be added to those proposed to be submitted to the Special Committee.

Resolved, That a Committee be appointed to consider whether any and what alterations are expedient in the present mode of examination and admission of candidates for orders, and to prepare and report a canon there upon for immediate adoption in this diocese.

Much discussion ensued on Mr. Ogden's proposal, and various motions were offered. Judge Jones considered the appointment of a Special Committee as needless, as they could not settle this question in the short time allotted to them. Besides, the majority might present one report, and the minority another; and thus two reports would be at once before the Convention, leading to interminable discussion. The question is generally understood. All are prepared to vote on the resolutions without any reference to a Committee.

Dr. Wainwright, also, expressed the wish that the Convention should decide on the resolutions at once. The minds of all were prepared for a determination upon them.

Mr. Duer moved as an amendment to Mr. Ogden's motion, that the Committee be instructed to report to this Convention.

After much confused debate, the amendment was put, and declared by the bishop to be carried by sound. The question returned on the motion as thus amended.

David B. Ogden, Esq. observed, he is opposed to the resolutions in any form. The gentleman has told us that there is great feeling existing on this subject. This he believes to be true. Certainly, then, it is the part of wisdom not to press the passage of these resolutions at this time. Where is the necessity of adopting them? No General Convention is to be held till after the next Convention of the diocese. If any change is to be made, why not make it then as well as now? Meanwhile we shall have time to reflect, and to come, if necessary, to a better mind on the subject before us. But again, if the Convention are disposed to pass these resolutions, he would call their attention to the consequences of such an act. The bishop in his Address has told us what course he pursued in the recent case of ordination. And now the gentleman calls on us to pass a resolution which, in substance, expresses a disapprobation of that course. The gentleman speaks of a doubt as existing in some minds, of the correctness of the act; this, after the bishop has expressed the views which he entertains, necessarily implies a censure of his conduct. Are the Convention prepared to do this? For his own part, he believes the course of the bishop to have been strictly correct, and the conduct of the protesting presbyters wrong and unwarrantable. He is willing to admit that they were actuated by good motives, but they cannot suppose that all will think as they do. As to the first resolution, he did not understand the bishop to say that if a presbyter did not appear as the rector of his church, but as one of the congregation, he had no right to enter his protest under the provisions of the rubric. But when clergymen came in their official capacity, arrayed in their official garments, and protest under their special titles as rectors of their respective churches, then there was no authority under the rubric for their conduct.

There was another point in the case in question, in regard to which this resolution calls upon you to say that the bishop was wrong. The presbyters who protested were in the wrong in the opinion of the bishop given in his Address, because the charge on which it was founded had already been inquired into and determined on.

Mr. T. L. Ogden here interrupted the speaker to state, that the object of his motion was to prevent the discussion of the circumstances of the ordination; and by a reference of the matter to a Committee to give vent to the feeling which had been excited, and put an end to unpleasant debate.

Mr. Duer hoped that Mr. Ogden would go on in his remarks. He wishes that such a Committee as is proposed should be appointed. But he thinks that the views of those who differ should be heard, in order to guide the Convention in their decision.

Several members, also, requested Mr. Ogden to proceed in his observations. Accordingly,

Mr. Ogden resumed, and read the rubric and a part of the exhortation in the Ordinal as follows: "Then the bishop shall say unto the people," "Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented," &c. Now, without reading further, the idea from what has been read plainly is, that there might be some "crime or impediment" which the bishop has not previously heard of. If any such have been ascertained, he calls on "the people" to make it known. Now what is the fact in the present case? The individual had been accused of this very "crime" which was now again laid to his charge. He had been tried and cleared by the only competent tribunal. Why then should he be a second time brought to trial on the same accusation? Who is to be the judge? The bishop. And who is to be responsible in the case? Why, the bishop, who has already decided it. But the gentleman says no; the objecting presbyters may come and direct in the investigation. Then there must be another examination and another trial, but by whom is the sentence to be finally pronounced? Why, as before, only by the bishop. Suppose then that the gentleman is correct, and his resolution prevails. Then if two or more presbyters may come at one time with their objections, they may do it always, giving to them a complete veto upon the ordaining power of the bishop. If they may protest once, they may protest any number of times, rendering an ordination almost impossible. The proper course of the friends of the resolution is to send a petition in their individual character to the General Convention for any alteration they may wish to make. But they want this Convention to do this for them, and so in effect find the bishop wrong. They have yet another remedy. If the bishop has actually ordained a Papist, then impeach him. Prove this to the General Convention, and the bishop will be broken.

Next as to the second resolution. He don't profess to be a theologian. But he was always brought up to understand that this matter was a subject for the bishop's consideration and action exclusively. The bishop is not bound to have any examination of the candidate at all. He may advise with his presbyters, yet he is not required to be governed by their views; but may proceed wholly on his own judgment. The gentleman talks of the influence of the laity in this question. For himself, as one of the laity, he believes he has nothing to do with it. The Church is not derived from the laity, but from our Lord and Master, and all the powers of its officers proceed from the same source. As one of the people, he is willing to make any allowable provisions in order to define and limit the exercise of the authority of the bishop, but not to trammel that authority; for he has no right to do this. A man may be called a Puseyite for expressing these sentiments—he expects to be called so—but he is not here to decide this question on popular feeling. This has no influence on him. He has no right to pronounce upon the action of the bishop, and on this ground as well as for other reasons, he shall vote against entertaining the resolutions in any way.

Judge Oakley wished to say one word. He did not distinctly hear, but he understood the gentleman to say that the bishop is declared by these resolutions to be in the wrong.

Mr. Ogden replied: No, but this is their tendency and effect.

Judge Oakley wished to disclaim in the most solemn manner any such design. He intended them as an offering of peace; with the hope especially of avoiding this discussion which had now been commenced; and in which he will take no part. He hoped they would have been accepted without any difference or debate. He has not formed an opinion whether the bishop is right or wrong. The question was one quite removed from his own peculiar studies. But since there is a doubt entertained in a matter so important, he would aid in the endeavor to settle it. Does the gentleman mean that we may not be permitted to doubt the construction of the bishop? May we not doubt whether the bishop is a fallible man? He is sorry that this discussion has arisen. As he said before, he shall take no part in it. He may be allowed to say, that he knew there was a disposition to introduce resolutions of a very different character. This disposition may be revived by the course which shall be taken with respect to those now before the Convention. In order to avoid it, he had thought it wise to offer these, which were intended to reflect on no man. He understood Mr. Ogden to oppose their consideration and adoption so long as this agitation continued. The agitation will continue so long as nothing is done to allay it. Having said so much, he proposes to take no farther part in the discussion. He has performed a solemn duty—the rest he leaves to others. But before he resumes his seat, he must be permitted to say one thing: No man entertains a higher personal respect for the bishop, or a deeper sense of the importance of preserving the Episcopal authority in its integrity. He would be the last to curtail his powers; and in offering these resolutions, his only desire is to postpone to the General Convention the consideration of the questions which they involve.

John Anthon, Esq., began his remarks by referring to the peculiarity of his situation. This, however, was no reason, in his view, for keeping silence on this subject. The whole course of observations that have been offered, make it imperative on him to lay a full argument for the adoption of the resolutions before the Convention.

[A member here rose to order, and asked if the question were not whether the resolutions should be referred to a Committee? The bishop replied affirmatively, but decided in favor of Mr. A.'s prosecution of his remarks.]

Mr. A. resumed, with the remark, that the question is upon a reference to a Special Committee. On this point he would present an argument which he believes will be found overwhelmingly conclusive. He has a reasoning power given for his guidance by his Creator, and until he finds a better guide, he is content to abide by this. His situation in the present case is peculiar. He is of a profession to which all men come for advice and assistance in time of difficulty and perplexity. In this capacity he has acted in the present instance. He has been the adviser of every step that has been taken by the two presbyters in this matter, from the very beginning. He has advised them conscientiously, firmly, and to the best of his ability. He now has the permission of his friends and clients to make his argument, and show the reasons for the counsels which he gave. At the time, then, that they first came to him for advice, an examination was detailed to him which he thought had been partial.

[The bishop here called Mr. A. to order]

Mr. A. said, the examination was laid before him, and he saw no other chance for the presbyters to make public their objections, but to protest against the ordination. This right of protest he had always regarded as the root of all civil liberty, and as being peculiarly the property of the minority. A protest is a solemn expression of opinion against supposed injustice. Go into Parliament: the majority are bearing down the civil rights of the minority; as their only resource, the minority unite in a solemn protest against the oppression. So in the present instance: when the two presbyters came to him, he advised them that, so far as they had gone, they had acted correctly; they must now protest. But to protest before the Committee appointed by the bishop for the examination of Mr. Carey, was worse than idle. The protest, to be effectual, must be public. The question then came before him, as counsel for the presbyters, what was their duty under the rubric? To determine the question which then arose, who are "the people?" so called in the rubric, he turned to the Constitution of the several States and of the United States—and asked whether the expression in the rubric, when interpreted in the light which those instruments threw upon it, was to be understood as excluding the clergy with the rules from the call made on "the people," or whether he alone was excepted by it? The irresistible conclusion at which he arrived was, that the officiating minister was the only one intended to be excluded; all the rest present constitute "the people." He counselled accordingly. He may be wrong in this view of the meaning of the rubric. He has been brought up under free institutions: the rubric may owe its origin to a crowned head, and may therefore be more restricted and oppressive in its intention than he has supposed. His own view certainly differs widely from the construction which has been put upon it by his friend on the other side. No opinion that he has met with of the possible meaning of the rubric, presents such ultra, arbitrary doctrines as have been avowed. Having thus ascertained conclusively to his own mind the design of the rubric, he advised his clients, on his sole authority, to respond to the call of the bishop, and publicly protest against the ordination. All conceived that their rights had been abused. He knew that the sword was drawn upon these questions on the other side of the water, and the scabbard thrown away. These men wished to be guided by his advice. He counselled, therefore, that when the bishop made the prescribed call on the congregation, they should rise in their places, arrayed in their robes of office, and with the utmost solemnity, in order to impress the people with a sense of the serious nature of the act, enter their protest against the ordination. As to what the action of the bishop should be on such an event, the rubric was silent; but whatever that might be, he advised them, they had done their duty. Where was the impropriety of this counsel and of their conduct? They were bound to do as they had done, believing this individual, as they did, to be full of error. Where was the power short of that of the Almighty which could restrain or excuse them? How could he, as their counsellor, under such circumstances, advise less than he did? And so he did advise them, although he foresaw that it would lead to the difficulties which it had produced. Yet he regards the present evils as a tempest which, though it rage awhile, will shortly pass away, and be followed by a calm, and by greater purity and peace. These discussions are bad for the time, but they lead to salutary results in the end. But to return to the question of the ordination. What says the gentleman on the other side? He says, "Your bishop is omnipotent; he may do what he pleases; examine or ordain, or refuse to do either." This doctrine, say his (Mr. A.'s) clients, is an extreme one; it shuts out every objection to the course of the bishop that they may have to make. What other mode of procedure besides that of protest is left? What other advice could he have given them?

[Mr. D. B. Ogden here observed, that he should have advised them to make their protest to the bishop, and not make a disturbance in the house of God]

Mr. A. replied, he is afraid that he is not so good a Churchman as his friend. There were various importations into this country originally. The gentleman probably came from the old English stock; but he owes his origin to the Lutheran branch, and came into this Church because of his respect for its liberality. As to the present doctrines, he must say, if they are suffered to prevail, he is still floating in a sea of uncertainty.

It may be said that he has erred in the interpretation he has given. Certainly, he may be mistaken. Yet if he has erred in his interpretation of the rubric, he has erred with all the light that he could bring from every thing within his reach to bear upon it. The doctrines involved in this question are entirely new; few either of the clergy or the laity understand them. They carry us back into the dark ages of spiritual bondage. And this is the tendency and danger of the construction now put upon the rubric, by which the clergy are excluded from the call that is made to "the people." The clergy are growing rapidly in number. They must continue to grow, till they crowd our churches; till perhaps 50 or 100 of them are found in one of our congregations. This is not so improbable, when it is reflected how many are now in our city without parochial employment; a number which the spread of these doctrines is likely much to augment. But when this number is found in our congregations as ordinary members, will they be silent when the bishop calls on "the people" for their objections? Are they not a part of "the people" to whom the call is made? Suppose again, that in the increase of these clergymen a congregation should be found composed of none but them, and then the bishop, at some ordination, should make the usual call on the people: whatever objections they may have to the candidate, must they all be silent because and though they constitute the whole congregation, they are not "the people?" This case, it is possible, may occur, although it appears absurd. But if it may occur, then it is our duty to guard against it. These resolutions go to prevent such an occurrence, and all the evils which would flow from it.

As to the resolution which requires that the examination shall be conducted in writing, what does this propose? It compels the candidate to express his real views and opinions so that no interfering presbyter can furnish him with an avenue of escape. If such an interference continue to be allowed, who cannot enter into the ministry of the Church with the aid of a learned casuist to suggest his replies? He would avert this evil in time. It has already actually occurred; it may occur again. He hopes therefore, in view of the evil, the resolution may be passed by a unanimous vote. As to the propriety of a postponement of action on the resolutions to some future period, for his own part he cannot see it. Why should they be postponed when all are ready for a decision? The impression has gone abroad extensively that our Church has changed her standards—it is necessary to counteract this impression by some action in this Convention. The minds of the members are made up on the questions involved; shall we give the subject, then, the go-by? Shall we retain the plague-spot? Let us show the public by our immediate action, that we are anxious to apply the remedy, and preserve the health and soundness of the Church.

The question was now called for on the amendment of Judge Duer, that the resolutions be referred with instructions to report with all convenient speed to that Convention.

Judge Jones asked, why refer at all to a Committee? No facts are wanted, this is a question of principles solely. Shall we refer the resolutions that gentlemen may have an opportunity to add their individual opinions to them? Suppose there should be a difference of opinion in the Committee, and the Convention should have a double report: the time would be so occupied in the discussion that none would be left for the regular business of the Convention, much of which is yet to be taken up. He is anxious, therefore, that the resolutions should be disposed of at once, and allow the ordinary business to proceed.

The question on the amendment was then put, and declared to be carried; although in the confusion that existed, few voices were heard on either side, and many seemed not to understand the question.

The question now reverted on the resolutions as amended.

Dr. Wainwright was anxious that the sense of the Convention should be tested at once. He is opposed to the resolutions, and shall vote against them in any shape. He sincerely thanks the gentleman (Mr. Anthon) for the disclosures that he has made; and he is rejoiced to learn that the responsibility of the act which he has so much regretted, has been taken from his two brethren and put upon one who has shown himself ignorant of the Church into which he has introduced himself, and who has confessed that all his knowledge of it is derived from his Lutheran education.

[Here Dr. W. was interrupted by general demonstrations of applause on the part of the spectators, mingled with some of disapprobation; which the bishop promptly suppressed, and desired might not be repeated. Dr. W. then resumed.]

The gentleman has found the rubric of the Church so obscure, that he has been compelled for his own instruction and that of his clients, to examine it by the light of the Constitution of the United States and those of all the States! An obscurity which has never before in a single instance been discovered to exist in the whole history of the Church in this country, and for centuries before since the rubric was first established!

Mr. Duer said, that it was not for Mr. A.'s individual enlightenment, but for the sake of the principle of interpretation involved, that he (Mr. A.) had instituted the comparison to which allusion had been made.

Mr. Anthon exclaimed, Tantæne iræ cœlestibus animis? He should repeat his assertion, were it necessary, of his own responsibility in the steps that had been taken in the late transaction, by those whom he had advised. But it is not required; they are able to bear the burden of that responsibility themselves, and they join with him in desiring to bear it. The personal attack, therefore, which he has just received, does not in any degree remove him from his purpose in the course which he has taken. It would seem to be the strangest case that counsel experienced in the law should pronounce an opinion on a rubric, that it may possibly be defective in its provisions or its phraseology. He does not care when the rubric was made. If it is defective, it is time to correct it. The public expect something besides mere personalities and a display of temper.

[The remarks of Mr. A. were so indistinctly heard that it is feared the above is an imperfect report of them.]

Dr. Wainwright wished to say in explanation, as to personality and temper he entirely disclaims the feeling which would lead to displaying them, whatever in the warmth of the moment he might have expressed. It was the principle only of the gentleman's speech to which his observations were directed; but he most sincerely disavows any personal feeling towards him. He thanks Mr. A. for the spirit in which his comments had been received; and desires unqualifiedly to withdraw any thing that may have seemed personal in his remarks.

A call was here made for the vote by orders, but was soon withdrawn.

Mr. T. L. Ogden moved to divide the question, by taking the vote first on the reference to the Committee, and then on the amendment of Judge Duer.

Mr. Duer said, after adopting the amendment we cannot divide the question. We do not want the reference without the amendment. We want the vote to be taken on the whole together. A large majority are in favor of referring, but a majority of them who are desirous of the reference, do not wish it unless it is done in good faith. If a Committee be appointed with power to postpone action on the resolutions, then we desire no reference.

The reading of the amendment was called for.

Several gentlemen here expressed a doubt whether the amendment had actually been put and carried.

The bishop explained that it had been put, but the vote was so small, and the voices so nearly equal in sound, that he hesitated in giving a decision, and declared it to be carried at length, with the design of subjecting it to a revision if required; but it was not demanded. He thought under these circumstances, that any gentleman might call again for the question on the amendment.

The question on the amendment was called for, put, and carried.

The question now came up on the resolutions as amended.

Dr. H. Potter, of Albany, observed, he came to this Convention desiring that this whole subject should be excluded from it. He came inclined to oppose any act of aggression from either side. He came in favor of an act of amnesty between all parties, and he did understand that this was the general feeling. But the motion to lay the resolutions on the table, gave rise to the informal opposition of last evening; and he was sorry that this motion was made. But as these resolutions have been forced on the attention of the Convention, he must give up the desire which he has entertained. Nothing remains but to pass quietly on them. He is glad that the discussion of the matter has been left almost entirely to the laity. The single individual on this side who has addressed the Convention at length, has spoken with much effect, and the bishop's Address before the debate was also admirably adapted to the present state of feeling, and he hopes that the sentiments of both will be regarded. He is opposed to entertaining these resolutions, for the hope which had been expressed of allaying such an excitement by a vote in their favor, is altogether vain. It is not an ordinary question; it is a conflict of great principles, respecting which there are great misapprehensions which cannot be cleared up by the vote of a popular, tumultuous body. There is another reason why he must vote against the resolutions. Of the good intentions of the mover (Judge Oakley) he can have no doubt whatever. He has known him from his own boyhood, and is proud to say that he grew up under the shadow of his great mind; and he knows the truth of his assertion that he had not the most distant intention of reflecting on the course of the bishop. Yet, though far from being so designed, this will be the necessary effect of the resolutions, and so understood they will go forth to the world as the act of this Convention.

Again; it must be remembered, that this is a time of great excitement; and a year will intervene before another Convention. This interval will afford time for calmer consideration of the questions involved, and for allowing the feeling that now exists to subside. He entertains no disrespect towards the two doctors whose course has led to this discussion. He came to the Convention determined to give them his countenance and regard, and he means still to do it notwithstanding what has been said. He believes that the effort to array the laity against the clergy, made in certain quarters, will prove wholly abortive; and not many months will pass away before there will be a better understanding, and all will again be right in the Church.

The question on the reference was then called for, and the vote taken by orders. The name of the bishop being first called, he rose and desired to state his reasons for the vote that he should give. In reference to the first resolution, he is not prepared to say that the right of construing rubrics rests in the General Convention. In a case of doubtful interpretation which was once brought before that body, the House of Bishops gave an opinion upon it; but it had the weight of their opinion only, it was not considered as binding on the Church. If any more provisions are expedient in this case, no doubt the wisdom of the General Convention will do as seems best. But there seems no necessity or advantage in applying to that body; the result hitherto has shown that their opinion has not allayed existing difficulties. Nothing short of altering the rubric will effect this; and a great principle here, too, is involved, whether that body have this power. Our Constitution has guarded the liturgy against alterations in our Diocesan Conventions; and he is opposed to the discussion of such alterations in the General Convention. It is also a matter far from determined, whether the rubric be of doubtful construction or defective, as has been argued. But if it is altered at all, there is no power, it would seem, vested in the General Convention to make the change.

As to the second resolution, a new principle is involved in the mode of examination of candidates which it prescribes. Heretofore, such examinations have been held for the satisfaction of the attending presbyters, and particularly of the bishop, that he might be guided in the discharge of his duty, for the correct performance of which he alone is responsible. They have not been designed for the public. He is not prepared to give his sanction, direct or indirect, to such a change in the mode of examining, and to the novel principle which it involves. For these reasons he feels constrained to give his vote decidedly in the negative.

[The remarks of the bishop on the two resolutions have been given in the reverse order of that in which he made them, as in his comments he followed the order in which, by mistake, the resolutions were printed for the use of the members.]

Mr. Duer wished to correct the Chair as to the view which he had expressed, that the mode of examination proposed in the resolution was designed to satisfy the public; but being informed that as the voting had begun, he was out of order, he resumed his seat.

The result of the vote was as follows:

Clergy.—Ayes, 18. Noes, 101.
Laity.—Ayes, 35. Noes, 53.

So the motion to refer was lost; the two orders concurring in the negative. A motion to adjourn followed; but as the members evinced a desire to settle the whole question, it was finally withdrawn, and the question moved and put upon the adoption of the resolutions themselves. The vote upon them stood thus:

Clergy.—Ayes, 18. Noes, 97.
Laity.—Ayes, 37. Noes, 47.

So the resolutions were rejected by a concurrent vote. The house then adjourned to 6, P. M.

6 o'clock, P. M. Evening Prayer was read by the Rev. John W. Brown, of Astoria; the lessons, by the Rev. Mr. Diller, of Brooklyn; and the benediction pronounced by the bishop.

The minutes of the morning session were read and approved. After which,

Dr. Hugh Smith desired to say a few words by way of explanation. It was stated to the Convention this morning, by a distinguished member, (Mr. Anthon,) that he has acted as counsel for himself and his friend, (Dr. Anthon,) throughout the whole of the course which they have taken. It was true; he has been their counsellor; and he has counselled wisely and well. He takes this opportunity to thank him for that counsel; and he has closely followed it. But he begs leave to state that he followed it, not simply because it came from such an eminent source, but because that counsel approved itself to his own judgment and conscience. He can truly say that he has not conferred in this matter with flesh and blood, but only with his own heart, and with One on high; and painful to his feelings as has been the course to which he was led, he rejoices in the part he has taken. He does not desire to shrink from the responsibility of a single step; not even so far as to share it with his friend and adviser. He was on the point of rising and saying so this morning; but he saw that his counsel did not wish to shrink from the responsibility of the advice he had given. But now he desires to have it known to all, that so far from avoiding himself whatever responsibility rests upon his course, he is anxious to assume it all, for his whole conduct in the matter has been ordered, he can truly say, in the fear of God.

Dr. Anthon followed, with remarks to a similar effect. Dr. S., he said, has spoken his own sentiments. It was natural for him, in a case of such importance and difficulty, to seek counsel of one of experience on many points involved in it. Yet, in adopting his advice, he followed only the dictates of his own judgment. The responsibility rested on himself at the time of the transaction, it rests on him now, and he is willing to abide by it. He would answer for his conduct here, and must expect to answer for it at a higher tribunal hereafter.

The Committee on the Diocesan Fund offered a resolution, recommending that, under the usual conditions, six cents per mile be paid to the clergy, for every mile of distance from their parishes, and also that the remainder be appropriated to the printing of the Journal, and other purposes, as the Convention may direct. The resolution was adopted.

Fifteen hundred copies of the Journal were moved to be printed. Mr. Duer would so amend the motion, as to restore the words "Protestant Episcopal," in the title page of the Journal. The bishop stated there would be no difficulty on that point. The motion passed.

The committee on certain proposed alterations in the Constitution of this Diocese, approved by the last Convention and laid over to this meeting, were now brought up for consideration. On motion, it was agreed unanimously to take the question upon them *viva voce*. They were then read separately.

The title to be, "The Constitution of the Protestant Episcopal Church in the Diocese of New York."

Dr. Anthon wished to retain the words "Protestant Episcopal" wherever they occur.

Dr. Smith stated, that he was in the Committee, and opposed the throwing out of these words in any instance. At last, however, by way of compromise, on condition that they should be retained in the title, he consented to their omission in other places. But a change has since taken place in the aspect of affairs, and he is entirely opposed to their being left out in any place in which they occur. He would have them bound for a sign upon our hands, and to be as frontlets between our eyes, and write them upon the posts of our houses, and on our gates; not by way of superstition, but that our Church may go forth to the world in its true character. "Protestant" is a noble term, distinguishing us from a corrupt Church; so, also, "Episcopal" indicates a distinction on the other hand; and the whole title was placed there by the collected wisdom of the Church. Let it then be retained wherever it is found.

After a few words from other members, the title as recommended by the Committee, was unanimously adopted. The question was then taken on the next proposed alteration.

Article first to be so altered, in the first sentence, as to read, "there shall be a Convention of the Church in this diocese."

It was moved that the words "Protestant Episcopal" be restored. The motion was adopted unanimously. The question was then ordered on the next alteration.

The same article to be so altered as to insert after the words "for the time being" the following words: "or in case of his inability to act, or a vacancy of the Episcopate, by the Standing Committee."

Hamilton Fish, Esq., objected that this proposed amendment was not approved of by the last Convention as required by the Constitution. The Bishop explained satisfactorily, and the alteration was adopted. The remaining three alterations were also unanimously adopted.

Article second to be altered by reading instead of "or when applied to for that purpose" the words "and shall do so when applied to for that purpose."

The same article to be altered by substituting the word "Episcopate" for the words "Episcopal Chair."

Article fourth to have added to it at its close, the following words: "or in case of his inability to act, or a vacancy of the Episcopate, by the Standing Committee."

Mr. Duer here rose and said, that he held in his hand a paper which he wished to have read and inserted on the minutes, but as all had not signed it who desired to do so, he would retain it till they had had the opportunity. He then read the following document:

"Whereas the Bishop of this Diocese, in the address delivered to this Convention, expressed in strong terms of commendation, his approbation of the course and sentiments of the religious paper called the CHURCHMAN, published in the city of New York; and whereas the undersigned members of the Clergy and Laity now in attendance on this Convention, entertain a sincere conviction, that the doctrines maintained in the said religious paper, and the spirit and tone in which the same is conducted, are such as not to entitle it to the support of Protestant Episcopalians—therefore they do most respectfully dissent from the opinion expressed in the said address, and request that this, their dissent, may be publicly read to this Convention, and be entered on the minutes of the proceedings thereof."

The bishop rose and remarked, "I sit here in the double right of President of the Convention and Bishop of the Diocese. ☞ I will never allow a paper of this character to come before this house, or to go on the journal of its proceedings. I shall be happy to receive any communication which the clergy or laity of my diocese may hand to me in my individual capacity, but I cannot allow such a document as has just been read, to go upon the minutes or be made a matter of discussion. The Standing Committee are my only rightful advisers, and their counsel I shall always be happy to receive. In support of this decision, I throw myself upon the Convention—upon both the clergy and laity of my diocese—and if they fail to sustain me, I throw myself upon a higher power, and will yield the principle only with my life."

A great sensation and marked expression of approbation followed this declaration; but the bishop immediately checked them, and restored silence. Mr. Duer then rose to explain, but the bishop declined hearing him; expressing however his willingness to receive any explanation at the proper time and place. There being no farther business, the minutes of the evening session were read by the Secretary, and the bishop delivered the parting address given in the last number of this paper. The Gloria in Excelsis was then chanted, or rather thundered forth by the whole congregation, as with one voice, and with unparalleled effect; and after appropriate prayers and the benediction by the bishop, the Convention adjourned, *sine die*.

DIOCESE OF INDIANA.

Convention.—Election of a Diocesan Bishop.

Pursuant to notice, the members of the Special Convention of the Protestant Episcopal Church in the Diocese of Indiana, assembled in Christ Church, Indianapolis, at 10 o'clock A. M. on Friday Sep. the 29th. The Rt. Rev. Dr. Kemper, the Missionary Bishop in charge of the Diocese, not being present, the Rev. Robert B. Croes of Terre Haute, was appointed President *pro tem.* Divine service was celebrated by the Rev. S. R. Johnson and the Rev. Mr. Croes, and the Convention Sermon preached by the Rev. Mr. Laird. The Convention continued in session till Monday morning the 2d inst. After the transaction of some preliminary business, they resolved on Saturday, P. M. to proceed to the election of a Diocesan Bishop, Bishop Kemper having by letter expressed his hearty concurrence in the proposed measure. Various clergymen were voted for on the first ballotings by the members of the Clerical order; at length it was announced by the chair that the Rev. THOMAS ATKINSON of the Diocese of Maryland had been duly nominated to the Bishoprick by a constitutional majority (two thirds) of the Clergy, and that the nomination had been unanimously confirmed by the Laity; and he was declared to be the Bishop-elect of the Diocese of Indiana. The Convention, by resolution, expressed their desire that in the event of Mr. Atkinson's acceptance of the office, and the confirmation of the appointment by the requisite Diocesan authorities, the consecration should take place in the town of Indianapolis. At the time of the election ten clergymen were present, all of them entitled to seats and votes. In the course of four days, sermons were delivered in Christ Church, by the Rev. Dr. Wylie, and the Rev. Messrs. Hickox, Croes, Johnson, Lamon, and Halstead, principally of a practical character. That by the President *pro tem.* of the Convention, was partly doctrinal, and touched upon the alleged supremacy and infallibility of the Bishop of Rome. The members, it was obvious, were united in sentiment, being equally removed from Rome on the one hand, and latitudinarianism on the other, while they were animated throughout by a holy principle of love. Should Mr. Atkinson (who is now the Rector of St. Peter's Church, Baltimore) accept of the office to which he has been elected, he will be unanimously welcomed by men who are ardently devoted to the Church, and who are one in heart and one in soul.

MARRIED,

On Wednesday evening, the 4th inst., by the Rev. Hugh Smith, D. D., Mr. John W. Moore, to Miss Margaret E. Morehouse, daughter of the late John Morehouse, all of this city.

On the 4th inst., in St. Peter's Church, in the city of Albany, by the Rev. Dr. Potter, Rev. Ferdinand B. White, of New Milford, Conn., to Francis Henrietta Nicholson, daughter of W. W. Dougherty, Esq., of the city of New York.

DIED,

In this city, October 4th, after a lingering illness, John Boruck, in the 40th year of his age.

CALENDAR.

OCTOBER.

18. St. Luke the Evangelist.
22. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
29. Twentieth Sunday after Trinity.

NOVEMBER.

1. All Saints' Day.
2. Thanksgiving Day, unless another day be appointed by the civil authority.
5. Twenty-first Sunday after Trinity.
12. Twenty-second Sunday after Trinity.
19. Twenty-third Sunday after Trinity.
26. Twenty-fourth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel for the 25th Sunday are to be used.]
30. St. Andrew the Apostle.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Wednesday, 11, Greenburgh, *Westchester County.* 12, Tarrytown. 13, Sing Sing.

Eighteenth Sunday after Trinity, October 15, A. M. Phillipstown, *Putnam County;* 3 P. M., Cold Spring. 16, Peekskill.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Richmond County.—Monday, October 9th, laid the corner stone of St. Luke's Church, Rossville. Addresses were delivered by the Rev. David Moore, D. D., Rector of St. Andrew's Church, Richmond, and the Rev. Kingston Goddard, Rector of Emmanuel Church, Brooklyn. Five of the clergy were present.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Advent Sunday, December 3, St. Thomas' Church, *Brooklyn.*

Third Sunday in Advent, December 17, Church of the Ascension, *New York.*

Sunday after Christmas, December 31, St. Bartholomew's Church.

Second Sunday after the Epiphany, January 14, Calvary Church.

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Third Sunday in Lent, March 10, Church of the Redemption, *New York.*

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

NOTICES.

YOUNG MEN'S CHURCH MISS'Y SOCIETY OF THE CITY OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school room of St. Bartholomew's Church, on Monday evening next, the 16th instant, at half past 7 o'clock.

GEORGE H. BELL,
New York, Oct. 14, 1843. Recording Sec'y.

CHURCH OF THE REDEMPTION,

Sixth street near Second Avenue.

This Church is opened for Divine Service on Sunday evenings, at 7½ o'clock.

New York, October 14, 1843.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.

139 Broadway, October 14, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Oct. 14, 1843. 35 Murray street.

SEAMEN'S CHAPEL.

Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Oct. 14, 1843.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 27th Sept, has received the following contributions:

Sunday school of St James' ch, Derby, Ct, $2 93; a lady of Jersey City, for Duck Creek mission, $5; Emmanuel ch, Little Falls, Herkimer co, $10; St Peter's ch, Peekskill, $9 69; Christ ch, Watertown, Con, $16 19; St Paul's ch, Wallingford, Ct, half, $2; St Peter's ch, Lithgow, $1 36; St George's, Hempstead, L I, $5; St Peter's ch, Albany, $100; Trinity church, Fairfield, Ct, $5; Mrs Greenfield, Williamsport, Tenn, per Bishop Otey, $5; through E Wilcox, Esq, R A in Phil, an Episcopalian, Christ ch, Brownsville, $4 85; St Andrew's ch, Phil, half, $2 50—$7 35. Tithe of tuition money, from W A Ely of Geneseo, $2 40; through N R Middleton, R A, Charleston, S C, Charleston Monthly Missionary offerings, per Rev Mr Dupont, $30 55; Missions in the West, $1; St Stephen's chapel, Charleston, $10; St Michael's ch, do, $51 14: St John's ch, Berkeley, per Rev W Wallace, $24 41—$117 10. Monthly offerings of St James' ch, New London, Ct, Rev R A Hallam, half, $18 53; an individual, same parish, $10; a lady, for the Jews, $5; Juvenile society of same parish, $1 06—$34 59. Missionary station, Augusta, Maine, $7 75; do, Georgetown, Del, $4 49; do, Franklin, Tenn, $2 25; do, Galena, Ill, $9 50; do, Green Bay, Wis, $6 90; do, Evansville, Ia, $5; St John's ch, Worthington, Ohio, per Rev Mr Wing, $3 75; Hungars parish, Northampton co, Va, W G Smith, Esq, half, $50; Trinity ch, Princeton, N J, per Rev Dr Hare, $8. Total, $422 37.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Oct. 11, 1843. 139 Broadway, New York.

ERRATUM.—The acknowledgment of $30, September 18th, from a member of St. Stephen's Church, New York, should be "*for missions in Ohio.*"

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 4th inst:

From Zion ch, Greensburg, N Y, per Rev Dr Creighton, $10; through H Trescott, R A, Charleston, S C, from Missionary Lecture at St Stephen's chapel, for Sept, per Rev T C Dupont, $3 71; St Stephen's congregation collection, $9 68; do, do, for education of Daniel Cobin, Africa, $14; do, do, Sunday school, for education of Paul Trapier, Africa, $32 46; from St Michael's ch, per Rev P T Keith, $45—$104 85. Through Rev M T C Wing, R A, O, from St John's ch, Worthington, O, half, $3 75; Rev N Badger, Gambier, O, $2 50; a member of Grace ch, Providence, R I, $10; monthly offerings of St James' ch, New London, Ct, per Rev R A Hallam, half, $18 53; Sunday school of same, for Africa, $3 06—$21 59; Hungers parish, Northampton co, Va, per W G Smith, treasurer of the vestry, half, $50; an Episcopalian of Western New York, answer to appeal in Spirit of Missions, $5. Total, $207 69.

F. S. WINSTON,
Oct. 11, 1843. Acting Treasurer.

ORGAN BUILDING.

THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) *Church and Parlor Organ Builder*, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish those instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street, near Spring.

ORGANS.

HENRY ERBEN informs the public that he continues to manufacture Organs at the old establishment, 172 Centre street. He offers for sale the following Organs:

One Gothic cased Organ—8 stops with a swell and pedal bass, dimensions 15 feet high, 7 feet 9 inches wide, 6 feet 10 inches deep.

One Swell Organ, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep.

One Swell Organ of 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A Chapel Organ of 5 stops, 8 feet 7 inches high, 5 feet 4 inches wide, and 3 feet deep.

An elegant Parlor Organ.

Also, a small Parlor Organ.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

A rosewood Seraphine.

The above organs vary in price from $225 to $900.

HENRY ERBEN,
Centre street, head of Canal street.
October 14.

TEACHING.

A STUDENT in the General Theological Seminary who has had several years experience in the business of teaching, would devote a portion of his time to instructing, either in schools or private families. Address, T. C., at this office.

Refer to Dr. William Berrian; Professors Turner and Ogilby of the General Theological Seminary.

October 14—2t

CONNECTICUT EPISCOPAL ACADEMY.

CHESHIRE.

THIS Institution has been established nearly half a century. It is situated in a delightful and retired village, thirteen miles from New Haven, and twenty-five miles from Hartford. It is the only Institution of the kind in the Diocese, that can be said, strictly speaking, to belong to the Church. The Board of Trustees are appointed by the Convention, and they meet annually in the Academy to hear the Report of the Principal, and attend to the various other matters which properly come under their cognizance.

TERMS:—Where the pupils board in the family with the Principal or Assistant, or are under their immediate care, $75 a Session, or $150 a year, including every thing but Books and Stationary. Board in vacation an extra charge. Young men who prefer it, may obtain board in respectable families, at $2 per week, exclusive of fuel, lights, and washing. Their *Tuition* for Classics and Higher Branches of English, would be $10 per term of 22 weeks. Common English Branches, $8.

Bills payable one half in advance, and the balance four weeks before the Session closes.

The Winter Session will commence Wednesday, the 1st of November next, and continue 22 weeks.

E. E. BEARDSLEY, Principal.
Cheshire, Oct. 14, 1843. 4t

WANTED,

A SITUATION, by a middle-aged woman, as Nurse to some respectable family, in city or country. Has had the care of a Nursery for eight years, and is desirous of employment, in which she would make herself generally useful. She is a member of the Episcopal Church. Please to direct a note (post paid) to S. T., No. 89 Willet-street, or apply in person. Satisfactory reference given and required. Oct. 14—1t$

PEW IN ST. THOMAS'S CHURCH.

FOR SALE, Pew 92, middle aisle. Price $500. Apply to GEORGE R. MARCHER, No. 53 Beaver street. October 14—3t

ST. MARY'S HALL.

WHY should the advantage of systematic arrangement and progression in instruction be confined to one of the sexes? Why should a course of education for girls be less definite, less thorough, less complete, in its relation to their place in life, than a course of education for boys? What hinders that a plan of study for our daughters be marked out on a graduated scale, pursued, persisted in, accomplished, with the same accuracy, certainty, and completeness, as for our sons? Not that, in either case, the *education* of immortal natures can be completed in five, seven, twelve, fifteen years; a thing begun in time, and to go on forever. But that a starting point may be fixed, a foundation laid, a line entered upon, principles settled, elements acquired, habits established, for future, constant and continual progress.—These thoughts have ever been in our minds, since the first projection of ST. MARY'S HALL. To their development, our attention has been earnestly directed. The experience of seven years emboldens us to present them now, in outline. With the combination, in position, in buildings, in grounds, in teachers, in apparatus, in influences of every kind, of all needful advantages, we offer for consideration the plan which follows. In adopting it, and carrying it into execution, we must rely, it will at once be seen, on the allowance of a longer residence to our pupils, and of a large indulgence as to the time at which the studies set down as discretionary shall be pursued. The course of female education is disturbed and hindered in its substantial elements by the priority which has been arbitrarily allowed to what are called the ornamental branches; as if the very notion of ornamental did not imply a substratum to be ornamented. It will be seen that none of them will be neglected; but each secured in just proportion, in due subordination to solid and essential studies. As an inducement to co-operate with us in this attempt to systematize the education of the gentler portion of our kind, and rescue it from the frivolous control of fashionable caprice, and to fit them through the grace assured to faithful prayers, to be Christian daughters, Christian sisters, Christian wives, and Christian mothers—in a word, Christian women—we offer two subordinate advantages. There will be a very considerable reduction of expense; there will be no extra charges.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department without examination and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course satisfactorily to the direction of the Institution will receive at its close, a testimonial to that effect, signed by the Reverend the Principal, and the Right Reverend the Patron of the Institution. The order of the studies will be as follows:

PRIMARY DEPARTMENT.

Spelling; Reading; Writing; the four elementary rules, and the tables in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French pronunciation*, at the discretion of the Principal.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music. *Instruction, in Latin, French, and Drawing, and on the Piano*, at the discretion of the Principal.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, French, Spanish, Drawing, Painting, on the Piano, and in Singing*, at the discretion of the Principal.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronomical Geography, with the use of the Globes; Chemistry; Geology; Natural Philosophy; Physiology; General History; Exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, Spanish, Italian, Drawing, Painting, on the Piano or Guitar, and in Singing*, at the discretion of the Principal.

Such as shall have completed the course above stated, or shall sustain an examination on the studies which it includes, and may desire to reside in St. Mary's Hall, and subject to its discipline, whether to qualify themselves as Teachers, or for other causes, may be admitted to do so, on the same terms as the members of the Classes, and may pursue in addition to any of the branches named above any of the following departments of learning, at the discretion of the Principal: Hebrew; the Greek and Latin Classics; the higher Mathematics; Natural and Intellectual Philosophy; Criticism on English Literature; the Natural Sciences; Ecclesiastical Antiquity and History; the Doctrine, Discipline and Worship of the Church.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense for five months, including every charge, except for Sheet Music and Drawing Materials, $135, payable ALWAYS in advance. The charge for each Vacation to those who remain at the Hall will be $10. No bill of any kind to be contracted by or for the pupils.

Address the Rev. R. J. Germain, Chaplain, Principal Teacher and Head of the Family, St. Mary's Hall, Burlington, New-Jersey.

This day published,

A VERY CHEAP EDITION OF

BISHOP BURNET'S HISTORY OF THE REFORMATION,

Complete, with a Portrait. In 3 vols. large 8vo., price only $2 50, bound in boards.

THE Publishers, in obedience to a call of the times, have determined to offer to ecclesiastical students, general scholars and families throughout the land, their edition of Bishop Burnet's History of the Reformation for the *extraordinary low price of* $2 50.

To the student either of civil or religious history no epoch can be of more importance than that of the Reformation in England. It signalized the overthrow, in one of its strongest holds, of the Roman power, and gave an impulse to the human mind, the full results of which are even now but partly realized. Almost all freedom of inquiry—all toleration in matters of religion, had its birth-hour then; and without a familiar acquaintance with all its principal events, but little progress can be made in understanding the nature and ultimate tendencies of the revolution then effected.

The History of Bishop BURNET is one of the most celebrated and by far the most frequently quoted of any that has been written of this great event. Upon the original publication of the first volume, it was received in Great Britain with the loudest and most extravagant encomiums. The author received the thanks of both Houses of Parliament, and was requested by them to continue the work. In continuing it he had the assistance of the most learned and eminent divines of his time; and he confesses his indebtedness for important aid to LLOYD, TILLOTSON, and STILLINGFLEET, three of the greatest of England's Bishops. "I know," says he, in his Preface to the second volume, "that nothing can more effectually recommend this work, than to say that it passed with their hearty approbation, after they had examined it with that care which their great zeal for the cause concerned in it, and their goodness to the author and freedom with him, obliged them to use."

The present edition of this great work has been edited with laborious care by Dr. Nares, who has made such improvements in the arrangement of the work as will render it far more useful to the reader or historical student.

The publishers call upon the religious community to support them in this enterprise, for without very large sales, they cannot hope to be remunerated for their outlay.

D. APPLETON & CO.,
Publishers, New York,
GEO. S. APPLETON, Publisher, Philadelphia.
October 14—2t

NO. XII. OF THE

ILLUSTRATED BOOK OF COMMON PRAYER,

Edited by the Rev. Dr. Wainwright,

HAS just been issued. It is embellished with eight engravings. The subjects of illustration are:—Catechetical Instructions—Ruins of Tentern Abbey—Confirmation—Ruins of Netley Abbey—Matrimony—Visitation of the Sick—Ruins of Byland Abbey—and Burial of the Dead. That the embellishments, typography, &c., of this work has been unrivalled in this country, the public has already given ample testimony.

Office of the Illustrated Books of Common Prayer and Commentary, 281 Broadway.

October 14.

COTTAGE GROVE FEMALE SCHOOL,

Poughkeepsie, Dutchess County, N. Y.

MR. AND MRS. J. S. VAN VECHTEN.

THE undersigned having made themselves acquainted with the merits of this School, and having witnessed the results of the system of instruction which is there pursued, are enabled to speak of it as eminently entitled to the public favor. The discipline of the School, the arrangement for regular and wholesome exercise, and the general principles upon which it is conducted, are all calculated to secure an Education in its largest sense—an education which embraces a thorough cultivation of our whole nature, physical, intellectual, and moral. In addition to which, we are happy to say, that the location of the School is singularly pleasant, occupying, as it does, one of the most attractive spots in the village, and affording ample grounds for exercise and recreation in the open air.

NATHANIEL P. TALLMADGE; PHILIP E. MILLEDOLER, Rector of St. Paul's Church; HOMER WHEATON, Assistant Minister of Christ Church.

The year is divided into two terms of 22 weeks each. The Winter Term commences on Wednesday, the 25th of October. The annual charge per scholar is $175, payable in advance. This sum includes all charges for Board, Room, Bed and Bedding, Fuel, Light, and English Tuition.

EXTRA CHARGES.

Washing per term,	$7 50.
Music, with use of Piano, per term,	26 00.
Languages,	12 00.
Drawing and Painting,	10 00.

N. B. Scholars may enter the Institution at any time; but must continue to the end of the term in which they enter. No deduction made for absence, except in cases of protracted illness.

☞ The New York Observer, and Gospel Messenger, Utica, will copy four times, and send bills to this office for collection. October 14—4t

GRESLEY ON PREACHING.

This day published,

ECCLESIASTICUS ANGLICANUS; being a Treatise on Preaching, as adapted to a Church of England Congregation; in a series of letters to a young clergyman. By the Rev. W. Gresley, M. A. First American from the second English edition, with supplementary notes, collected and arranged by the Rev. Benjamin I. Haight, M. A., Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary of the Protestant Episcopal Church in the United States. One handsomely printed volume, 12mo, price $1 25.

Advertisement to the American Edition.

In preparing the American edition of Mr. Gresley's valuable Treatise, a few foot notes have been added by the editor, which are distinguished by brackets. The more extended notes at the end have been selected from the best works on the subject—and which, with one or two exceptions, are not easily accessible to the American student.

D. APPLETON & CO.,
200 Broadway, New York.
October 14

TRINITY CHURCH, ALBANY.

THE undersigned, Rector of Trinity Church, Albany, and also the Vestry, warmly thank their friends for the assistance which they have very kindly given them in discharging their debt. There remains $600 yet to be paid during the current year in order to free the Church edifice from *all* incumbrance, and to place the parish in a condition of safety and comparative temporal prosperity. With the view of effecting the removal of the present liability and thus securing the establishment of a third Episcopal congregation, they again appeal to their friends for aid. Contributions may be sent either to Mr. Peter Embury, 325 Greenwich street; or, directly to the Rector.

EDMUND EMBURY.
October 7—4t

BEAVEN'S HELP TO CATECHISING.

JUST published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, from the second London edition, revised and amended by the author and its Executive Committee—116 pages, 18mo, stiff pasteboard covers, muslin backs. Price, $10 per hundred—with the usual discount to Sunday schools.

Also, a finer edition of the same, with an INTRODUCTION of 24 pages. Fine muslin, 28 cents each. Discount as above.

Orders may be addressed to

DANIEL DANA, jr.
Sept. 30—tf. Agent, &c. 20 John-street

ORGAN FOR SALE.

A FINE toned Church Organ sufficiently powerful for any moderate sized house of worship. The above Organ has all the moderate improvements, and will be sold cheap for cash.

H. A. LEAMAN, Organ Factory, 36 White street; or, at Lackie's store, 35 White st.
September 30—3t$

ORGAN FOR SALE.

THE superior Organ in superb Gothic Case, now standing in the Chapel of St. Thomas's Hall, Flushing, L. I.; built by George Jardine—10 feet 6 inches wide, 18 feet high, 5 feet 6 inches deep—containing the following stops:—

Open Diapason throughout of unusual scale and volume of tone.
Stop'd Diapason Bass.
Stop'd Diapason Treble.
Principal.
Twelfth.
Fifteenth.
Dulciana Swell.
Flute Swell.
Trumpet Swell.
3 Composition Pedals.
1½ Octave Sub-bass Pedals.

This organ was built expressly for the Chapel of St. Thomas's Hall within three years; and any Church desirous of obtaining a superior organ for far less than its value, an opportunity now offers seldom to be met with. For further particulars inquire of

A BISHOP IN ANOTHER MAN'S DIOCESE:

EXTRACTS FROM A SERMON,

By the Rev. HENRY MELVILL, B. D., preached at Camden Chapel, Camberwell, March 6, 1842.

"But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a BUSY-BODY IN OTHER MEN'S MATTERS. 1 Peter 4: 15.

. . . . . . "But let us next look at an individual, (how frequently to be found in every neighborhood!) who is always prying into other men's affairs, and always concerning himself with what does not concern him; giving his opinion where it is not asked, passing judgment where he has no means of ascertaining facts, and obtruding his advice where he is perhaps as ignorant of circumstance as impertinent in endeavoring to know it. And what would be said of such a person as this? He will be pronounced troublesome, officious, indiscreet: but as to bringing him into the same category with the murderer and the thief, it would come into no mind, so wide appears the difference between the several offences. And yet what never would have been thought of by one of ourselves, what men would count too extravagant for the most far-fetched declamation, has virtually been done by an inspired writer. Come, then, with us to a searching and faithful inquiry. There is no play here for poetic illustration, for the excursions of fancy or the refinements of argument; what we want is the knife of the anatomist, that we may dissect and lay open a burking abomination: that we may ascertain, in the first place, what it is to be 'a busy-body in other men's matters,' and in the second place, the propriety of in any way classing this "busy-body" with the thief, the murderer, and the malefactor."

. . . . . . "We may begin our investigation, by stating that St. Peter had respect to a species of meddling, which is sufficiently common, though hardly thought criminal. The one compound word in the Greek, (ἀλλοτριοεπισκοπος,) which is rendered by us 'a busy-body in other men's matters,' might be more literally rendered—A BISHOP IN ANOTHER MAN'S DIOCESE: as though what the apostle specially wished to denounce was a meddling interference with constituted authorities, whether civil or ecclesiastical. A mere prying into, or meddling with the concerns of private families or particular persons, would not have been ranked with crimes that exposed to the severest censure. The word, I think, intends one that affects the inspection and direction of the affairs of other men. It is perhaps almost an unavoidable consequence on liberal institutions, that men should claim and be allowed the unreserved expression of their sentiments; but we are quite sure, that men professing godliness give often herein a license to their tongue, which is utterly at variance with their professions."

. . . . . . "The 'busy-body' violates justice; because by meddling with other men's affairs, he does his best to deprive them of their office, which is certainly to manage their own business. And thus is he virtually the injurious assailant, who would push another from his seat, and usurp it to himself. The 'busy-body,' again, is conspicuous in arrogance, for he is always obtruding his advice, is always proclaiming himself wiser than others. He can have no excuse for offering counsel, but superior wisdom; and what, then, does his offering it prove, but superior pride?" . . . . . . "Oh! it may have the sound of exaggeration, and men who merely think of the 'busy-body' as a silly, annoying, despicable thing, may count the sentence one of extreme severity—but when I observe how one of these officious persons may chill all the cordiality which was circulating through a community; when I note what power there is in a false or half-sided statement of injuring men's characters, disarranging their affairs, or blighting their plans—I really know not how to speak in any measured terms of the cause of so wide a mischief; at least I must dismiss all surprise, that an apostle (combining characters in which he would not that the Christian should suffer) should have added to 'the murderer, the thief, and the malefactor,' *the busy-body in other men's matters.*"

From the Banner of the Cross.

THE REV. STEPHEN W. PRESSTMAN.

It is late, but I trust not *too* late, to pay a small tribute of respect and affection to this most excellent and devoted servant of Christ and his Church. He will long live in the memory and hearts of those who had the pleasure and the advantage of his acquaintance, and therefore, a tardy memorial will not fail by delay to find a response from those who will love heaven the more from his having become one of its inhabitants.

Mr. Presstman was a native of South Carolina. During the late war with Great Britain, at the age of seventeen, he held the office of Ensign in the service of the United States, and distinguished himself on Lake Erie by his bravery as the commander of a number of men granted by General Van Rensselaer to Lieut. (now Com.) Elliot, to enable him to execute the hazardous and successful project of boarding and carrying off two British vessels from under the guns of Fort Erie.*

At the close of the war, Mr. Presstman, although still but a youth, was one of the officers retained in the service; but not finding this mode of life congenial to his disposition and taste, he voluntarily resigned his commission. I advert to this portion of his life to show that he did not lack courage, and as affording an earnest of that higher and nobler courage which he afterwards evinced under the standard of the Cross.

Soon after Mr. P. left the army, he became deeply interested in the subject of personal religion, and in due time renounced the world and became a devoted follower of Jesus. As soon as he had made the requisite preparation, he was admitted to Holy Orders, by Bishop Moore of Virginia, within whose diocese he officiated with acceptance for two or three years. In the year 1823 he became rector of Immanuel Church, Newcastle, Del., where he continued until his decease, Sept. 1st, 1843, in the *forty-eighth* year of his life. During the whole twenty years of his rectorship of this church he was greatly respected and beloved by his parishioners; and even those who did not belong to his congregation esteemed him for his exemplary character and deportment as a gentleman and a Christian minister. As might be supposed, great unanimity and harmony prevailed in his congregation, which is one of the most intelligent and respectable in the diocese, and has prospered under the faithful ministry of its late excellent and beloved rector.

Mr. Presstman's illness was of short duration—only about two weeks. From the first attack he had considerable fever, and the extensive inflammation which prevailed in his system affected the brain by sympathy: and, except at occasional intervals, when he spoke and conversed in a rational manner, more or less disturbed the action of his mind. But even in his moments of delirium he manifested a deep interest in the affairs of his church; and throughout his illness his mind was on the subject of religion, and all his thoughts and feelings were of a cheerful and comfortable cast. What he said afforded much satisfaction to those relatives and friends who were permitted by the attendant physician to approach his bed. It had in it the calmness of resignation, the sweetness of humble piety, the confidence of unwavering faith, and the cheerfulness of well-founded hope. No one who was intimately acquainted with him can entertain a doubt of his having been a gainer by death, and now resting with his Lord in Paradise.

Our deceased brother has left behind him a much afflicted widow, who, while he lived, was a devoted wife; and five children, the eldest of whom is married, to lament the loss of a most affectionate father. But we cannot doubt that he left them by faith in the hands of the God of the widow and the orphan. His mother, several sisters and a brother—all of whom were remarkably attached to him—the first born and the eldest—must feel the bitterness of this bereavement, and have the sympathies of numerous connexions and friends.

In the death of the Rev. Mr. Presstman, not only the church of which he was rector, but the Church in Delaware, and the Church at large, have met with a serious loss. He was the oldest and longest resident clergyman in the diocese, and as a member—for a long period President—of the Standing Committee, and for many years a deputy to the General Convention, he was a very conspicuous and useful Presbyter of the Church in this state; and his example and influence have tended much to her harmony and prosperity. We feel that in his decease we have lost a father and able counsellor, as well as an elder brother.

It is generally known that Mr. Presstman was a sound, thorough and stable Churchman. As he was at one time rather loose and radical in his views, we may presume that his more mature Churchmanship was the result of further research, observation, experience, and sober judgment. But he was not harsh, bigoted, or obtrusive. He was kind, courteous, and conciliating. His own views and feelings were decided, and his practices within his proper sphere corresponded with them; but he did not render himself unnecessarily offensive to others who differed from him. Even those whom he regarded as dissenters from the Church and in a state of schism, respected his consistency, and esteemed him for his conscientiousness and honesty. He demonstrated in his own case, that sound and thorough Churchmanship is not inconsistent with the duty of living peaceably with all men.

He presented to those who knew him best an interesting exemplification of the powerful and plastic influence of the doctrines, institutions, sacraments and worship of the Church over the mind, the affections and the conduct of her faithful children. His piety was unostentatious and unobtrusive, and partook largely of that meekness, gentleness, quietness, forbearance, charity, and humility which, with too many of the present age, are underrated, and esteemed of less value than certain other qualities not so highly approved by the meek and lowly Jesus. Whatever may be thought by some of the tendencies of different systems to produce tranquillity, peace and cheerfulness of mind, the lamented subject of this notice expressed to the writer, some time before his death, the happy change which had taken place in his religious feelings in consequence of ceasing to indulge in theological speculations, and to lean on the authority of individual judgment, and of deferring to the authority of the Holy Catholic and Apostolic Church. By this course he was freed from doubt and anxieties about his creed and his spiritual state; enjoyed more intimate communion with God, and found all his duties more easy and delightful. Hence his uniform cheerfulness in religion. He had ceased from man, whose breath is in his nostrils, and rested upon God and the teachings of his Church. This was not the result of weakness, for he was far from being weak; but of a more chastened, humble, and childlike faith.

As a preacher of the Gospel, Mr. Presstman was very instructive—more solid than showy—for his mind was deeply imbued with the simple, steady and unostentatious spirit of Divine Truth, and his affections warmed with holy love, but chastened and controlled by deep reflection, and sober thought. One could not listen to him without being impressed both with the sincerity of the preacher, and the importance of his message, and being more or less benefited. He aimed more to promote humble, intelligent, consistent, and unobtrusive piety, than to produce temporary excitement. His efforts as a pastor, were directed more to the *training up* of the children of the Church in "the nurture and admonition of the Lord" from their very infancy, than to the conversion of open offenders and impenitent sinners; although this duty was not overlooked. He was very much regulated in this respect by the Book of Common Prayer, which regards baptized persons as regenerate, and members of the Church, the chief care of whom consisted in perfecting that which is already begun, by the use of the means of *growth* in grace. Yet he believed fully in the necessity of *spiritual renovation*, and endeavored to promote deep and earnest, reverent and steady piety. In his earlier ministry he often preached extemporaneously with great acceptance; and in the Diocesan and General Conventions he evinced very considerable extemporaneous powers.

Mr. Presstman was a most agreeable and interesting companion, but never overstept the bounds of the strictest Christian proprieties. His reverence for sacred things always restrained his keen sense of the ridiculous, and chastened all his conversation. He was a perfect gentleman in his feelings and manners. No man could be more careful not to wound the sensibilities of others; and nothing but a paramount sense of duty, to which he held every thing else in abeyance, could induce him to say or do any thing which could give pain to enemy or friend. But all such things are of but little importance in the character and life of one who had bidden farewell to the world and all its inhabitants, and become an associate of the wise and good of every age and nation, and as a consequence of having walked with God on earth, is now with Christ in the invisible world, which is "far better" than a continuance of life in this vale of tears. His memory will be fondly cherished by almost all who knew him; and the savor of his godly example and Christian character will long survive him in the place which knew him on earth. He rests from his labors, and his works do follow him. His mortal remains, honored with many tears, lie interred in front of the altar at which he ministered so ably and faithfully for twenty years: his happy spirit, clad in robes washed and made white in the blood of the Lamb, and resting with the just—the dead in Christ, awaits in pleasurable and triumphant anticipation, the revelation of the sons of God.

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* Of this exploit, Mr. Clay remarked in the House of Representatives in January, 1813, "The capture of the *Detroit* and destruction of the *Caledonia*, (whether placed to our maritime or land account,) for judgment, skill, and courage on the part of Lieutenant Elliott, has never been surpassed." The following note from General Smyth to Lieutenant Elliott shows the opinion entertained at that time of young Presstman:

"October 8th.

"Sir,—Mr. Presstman will bring you the aid we can give; he is a gallant young man, and I request that he may be allowed to accompany you.

The God who protects the brave, guard you and give you success! (Signed) ALEXANDER SMYTH.

Lieut. Elliott."

The number of men commanded by Ensign Presstman on this occasion, was thirty or forty.

From the London Church Intelligencer.

LITURGICAL CURIOSITY.

SIR,—The following form of service, appointed to be used on occasions of the Sovereign publicly touching for the Evil, appears in a quarto edition of the Bible and the Book of Common Prayer, in one, bearing date, A. D. 1708, from whence it has been faithfully transcribed. It is curious in many points of view; as illustrative of the solemnity with which a silly superstitious custom was wont to be observed—of the presumed scriptural authority upon which its practice was authorized, and of the measure of faith wherewith the sufferers participated in the ceremony. In this light it may not be unacceptable to the readers of the Church Intelligencer. When, and by what authority was this form expunged from the Book of Common Prayer? It is clear that it constituted a portion of the authorized services at the period referred to, for the book, where it occurs, possesses the usual royal declaration, under the sign manual of *Anna Regina*. Highly proper as the omission of it is, there yet remains to ascertain by whose command it was expunged from future editions of the book.

J. H. B.

At the Healing.

Prevent us, O Lord, in all our doings with Thy most gracious favor, and further us by Thy continual help, that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord.—Amen.

The Holy Gospel is written in the 16th chapter of St. Mark, beginning at the 14th verse.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father which art in heaven, hallowed be thy name; thy kingdom come, thy will be done in earth as it is in heaven give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against; us and lead us not into temptation, but deliver us from evil.—Amen.

¶ *Then shall the infirm persons, one by one, be presented to the Queen, upon their knees; and, as every one is presented, and while the Queen is laying her hands upon them, and putting the gold about their necks, the Chaplain that officiates, turning himself to Her Majesty, shall say these words following:*

God give a blessing to this work, and grant that these sick persons on whom *the Queen* lays her hands, may recover, through Jesus Christ our Lord.

After all have been presented, the Chaplain shall say:

Vers. O Lord, save Thy servants.
Resp. Who put their trust in Thee.
Vers. Send them help from Thy holy place.
Resp. And evermore mightily defend them.
Vers. Help us, O God of our salvation.
Resp. And for the glory of Thy name, deliver us, and be merciful unto us sinners for Thy name's sake.
Vers. O Lord, hear our prayers.
Resp. And let our cry come unto Thee.

¶ *These answers are to be made by them that come to be healed.*

Let us pray.

O, Almighty God, who art the giver of all health and the aid of them that seek to Thee for succor, we call upon Thee for Thy help and goodness mercifully to be showed upon these Thy servants, that they being healed of their infirmities may give thanks unto Thee in Thy holy Church, through Jesus Christ our Lord. Amen.

¶ *Then the Chaplain, standing with his face towards them that come to be healed, shall say:*

The Almighty Lord, who is a most strong tower to all them that put their trust in Him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore your defence; and make you know and feel, that there is none other name under heaven given to man, in whom and through whom ye may receive health and salvation, but only the name of our Lord Jesus Christ. Amen.

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

From the same paper.

MASS.

SIR,—In reference to the Mass, I wish to observe that the derivation of the word *Missa* has been variously accounted for. It seems to signify the ceremony or right of consecrating the host. The Mass is a Church service which forms an essential part of the ritual of both the Roman Catholic and the Greek or Eastern Churches, and in which the consecration of the sacramental bread and wine takes place. It is performed entirely by the officiating priest standing before the altar, and attended by a clerk who says the responses. The prayers of the Mass are all in Latin in the Roman Catholic Church; but never in the vernacular tongue of the country. The congregation take no ostensible part in the service; but they follow it mentally or in their Prayer books, in which the text of the prayers is occasionally accompanied by a translation in the vulgar tongue. The priest does not address the congregation, but has his back turned to them, except at the end of certain prayers, when he turns round and says *Dominus vobiscum* (the Lord be with you) and at the *Orate Fratres*, &c., (Brethren pray, &c.,) which are responded to on the part of the congregation, by the clerk. The Mass consists of various parts—First, the *Introitus* or preparation, consisting of several prayers, Psalms, the *Gloria in Excelsis*, the Epistle and Gospel for the day, the Creed, &c., which the priest recites with a loud voice. Secondly, the consecration, in which the priest consecrates the bread and wine, repeating the words, "*Hoc est corpus meum, et hic est calix sanguinis mei*," and then shows to the people both the bread and the chalice containing the wine; upon which all the congregation kneel down. Third, the communion. The priest, after reciting more prayers, accompanied by an invocation of the apostles and other saints, the Lord's prayer, &c., takes the sacrament under both forms; if any of the congregation are disposed to receive the sacrament, the priest then descends from the altar and administers it to them in the shape of the consecrated wafers or bread *only*. Fourth, the Post communion, which consists of a few more prayers, and of the blessing which the priest gives, turning towards the congregation, after which he reads the first chapter of the Gospel of St. John, down to the 14th verse, and the mass is over.

The low or ordinary Mass (*Massa brevis*) lasts in general about half an hour, and every Roman Catholic is bound, by what are styled the commandments of the Church, to attend it once at least on Sundays and other holidays, unless prevented by illness. The transgression of this precept is reckoned a sin. Pious persons hear several Masses in succession, and many attend Mass every day in the week, for it is celebrated every day in each parish church. A priest must not break his fast either by food or drink from the previous midnight until he has said Mass, out of respect for the real [corporal] presence of Jesus Christ in the sacrament. The service of the Mass is indeed essentially connected with, and depends on the doctrine of transubstantiation.

On the great festivals and other solemn occasions the Mass is performed by a priest or prelate, attended by a deacon and sub-deacon, who says the responses and chants the Epistle and Gospel of the day. On these occasions the Mass, or at least parts of it, are sung by the choir, accompanied by an organ, and other musical instruments. This is called High Mass, and is a long and pompous service. Both for the low and high Masses, the officiating priest is dressed in peculiar various colored garments, appropriated to the occasion, which he afterwards takes off in the vestry room.

The Missal is the name of the book which contains the ritual of the Mass, and which the priest holds open before him on the altar.

So much, Mr. Editor, for your readers who have not seen the Mass performed.

Yours, &c., D—F—T—N.

ST. JOHN'S CHURCH, HUNTINGTON, GRAMMAR SCHOOL,

SUFFOLK COUNTY, N. Y.

THE REV. MOSES MARCUS respectfully informs his brethren and friends in the Church, that having taken charge of this ancient parish as its Rector, (which has now ceased to be a missionary station,) in the hope that whilst endeavoring to sustain himself, in part, by scholastic labors, he might be both actively and usefully employed also in his more sacred profession; he has removed his establishment, and receives into his family a limited number of young gentlemen, between the ages of seven and fourteen years, as Boarders.

Mr. Marcus's system of instruction embraces the various branches of Classical, Mathematical, and General Literature, as preparatory either for college or the more active professions of life; his pupils are treated in every respect as members of his own family, educated in the principles of the Church, and attended to with fidelity and care.

Soliciting, therefore, very earnestly, the Church's patronage, Mr. Marcus would further state, that his present residence offers superior advantages, his house is delightfully situated, is apart from the village, and commands every convenience both internally and externally for a school, and that the town of Huntington itself is not only of easy access to New York, either by steamboat or railroad conveyance, but being on the Sound, is remarkable for its delightful scenery, healthfulness and salubrity of climate, and excellent sea bathing.

Terms for the academical year, required to be paid quarterly and in advance, are Two Hundred Dollars; each pupil furnishing his own bed, bedding, &c.

The holidays are regulated by the Festivals of the Church, except the long vacation, which is given in the months of August and September.

References.—The Right Rev. Benjamin T. Onderdonk, D. D., Bishop of New York; the Rev. Drs. Berrian, Higbee, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Haight, and Price; Dr. Bartlett, Editor of the "Albion," Messrs. Swords, Stanford & Co., and Mr. James A. Sparks, office of the "Churchman," New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Dr. Barry, New Jersey; Dr. Rhinelander, and C. C. Cambrelling, Esq., Churchwardens, and the members of the Vestry of St. John's Church, Huntington.

Further information may be obtained from the Rev. Mr. Marcus, who will be happy to answer any inquiries directed to him on the subject of his school.

Wood's-Mill-House, West-Neck,
Huntington, L. I. Sept. 30—2t$

GOLDEN HILL SEMINARY,

(BRIDGEPORT, CON.)

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES,

Mrs. S. A. Burr, Principal.

THE location of this School is one of the most desirable in the State, being pleasantly situated in a retired part of the city, on an eminence commanding an extensive and delightful prospect of Long Island Sound, and of the surrounding country, and only four hours from New York, from which there is a daily line of steamboats. The house is large and commodious, with ample grounds, and every facility for amusement and recreation.

Mrs. S. A. Burr (a native of France) has taken the above School, and will re-open it on the first of November. She has had much experience in teaching; and, with able assistants, all branches of a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Dancing, at Professor's prices. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 50 per week. No extra charges, other than the above, are made.

Books and stationary will be purchased for the pupil when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are, Presbyterian, Methodist, Baptist, and Roman Catholic Churches in the city.

Bills must in all cases, be paid quarterly in advance.

References may be made to the following gentlemen:—

Rev. G. S. Coit, Bridgeport, Ct.; Hon. Andrew T. Judson, Hartford, Con.; Hon. Samuel Ingham, Essex, Conn.

Rt. Rev. Benj. T. Onderdonk, D. D., Rev. William Berrien, D. D., Rev. Edward Y. Higbee, Rev. Antoine Verren, Hon. Benjamin F. Butler, C. V. S. Kane, Esq., New York city.

Rev. T. W. Coit, D. D., New Rochelle, N. Y.
Hon. Millard Fillmore, Buffalo, N. Y.
Edward Pittman, Esq., Baltimore.
Col. Garland, Detroit, Michigan.
Col. Andrews, Charleston, S. C.

Rev. Wm. Hawley, Ch. W. Goldsborough, Esq., Hon. Amos Kendall, Col. W. W. Seaton, M. St. Clair Clarke, Esq., Thomas L. Smith, Esq., Vinal Luce, Esq., Gen. Jessup, Gen. Towson, Col. Cross, Washington city.

Wm. Easton, Esq., Hon. George W. Crabb, Mobile Alabama.

Hon. Levi Woodbury, U. S. Senate.

Sept 23—2m

PROFESSOR TAPPAN re-opened his School for Young Ladies, 13 Carroll Place, on Thursday, September 7th. Programmes of the course of study, terms, &c., may be obtained of Wiley & Putnam, 160 and Roe Lockwood, No. 411 Broadway.

September 16—1m

CHURCH ALMANAC FOR 1844.

THE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual prices of $30 per thousand, $4 per hundred, or 6¼ cents single, at the Church Depository, No. 20 John street.

September 9. THOMAS C. BUTLER, Agent
P. E. Tract Society.

ERRORS OF THE TIMES: A Charge to the Clergy of the Diocese. By the Rt. Rev. THOMAS C. BROWNELL, Bishop of Connecticut. 2d Edition.

Also, THE LENTEN FAST, THE HISTORY, OBJECT, and PROPER OBSERVANCE of the Holy Season of LENT. By the Rev. WM. INGRAHAM KIP, M. A., Rector of St. Paul's Church in the city of Albany.

Just received and for sale by
J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.

Sept. 9.

ST. ANN'S HALL, FLUSHING, L. I.

REV J. F. SCHROEDER, D. D., RECTOR

THE Winter Term of this Hall for the education of young ladies, will open on the second day of October next. The charges per term, for board and tuition, (including washing, fuel, lights, stationary, &c.,) vary from $125 to $160, according to the age and studies of the pupils. Letters of inquiry, addressed to the Rector, may be deposited at No. 20 John street, New York.

Flushing, L. I., Sept. 16, 1843. 3t

TRINITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.

August 12—tf.

TEACHER.

A GENTLEMAN who has had many years experience in teaching, both in schools and private families, has some hours at his disposal which he would be happy to devote to the instruction of pupils, in schools in the city, or at the residences of his patrons. The most satisfactory references can be furnished. Address, "F. T.," at the office of the Churchman, 109 Nassau street, up stairs. Sept. 9—2t

SCHOOL,

NEW HAVEN, CONN.

THE WINTER TERM of the Misses Edwards' Boarding and Day School for Young Ladies will commence on Wednesday, the 27th of September.

New Haven, September 9, 1843. 6t$

REV. J. F. MESSENGER'S CLASSICAL SCHOOL,

Corner of Clinton and Pacific streets, Brooklyn.

THIS School will re-open on the 1st day of September. Punctual attendance of the pupils is requested.

The course of instruction in this institution is full and thorough; embracing the English, Classical, Mathematical and Scientific branches. Strict attention is paid to the formation of the moral as well as intellectual character of pupils. The first Masters are employed in the several departments, under the constant personal supervision of the Principal. The mode of instruction hitherto attended with so great success will be continued. The limited number of six pupils will be received into the Principal's family, and enjoy the advantages of the School with the care of a parent. The location is healthy, in the delightful neighborhood of the South Ferry, and affords a desirable opening for those wishing to have their children within ready access, and yet removed from the city.

Circulars containing terms, and further details, may be had at the office of the Churchman. Aug. 31.

WASHINGTON COLLEGE.

THE Fall Term of this Institution will commence on Thursday, the 21st day of September next, at which time students who propose to enter at the beginning of the collegiate year, should present themselves for examination. The requisites for admission are the same as in the other colleges of New England.

Washington College was founded under the auspices of Bishop Brownell, and chartered by the Legislature of Connecticut in 1824. The first class was graduated in 1827. It now numbers 247 alumni, 80 of whom are clergymen, and between 20 and 30 now candidates for orders. It is strictly a Church Institution; the members of the Faculty and of the Board of Trustees being all Churchmen. The course of study is as extensive and as thorough as in any of the northern colleges. It has a well selected library, and a chemical and philosophical apparatus, amply sufficient for all the purposes of instruction. There are three terms in the year.

The expenses are—for tuition, $11 per term; room rent, $3 50; servants' hire, use of library, &c., $3; board, from $1 50 to $2 25 per week.

The whole expense of a student during term time, exclusive of clothing, need not exceed $175 per annum. With strict economy, a less sum will suffice.

Washington College, Aug. 19, 1843 6t$

SEXTON. Wanted, by a respectable middle-aged man, a situation as Sexton, or Superintendent to a Burial Ground or Cemetery. The highest testimonials as to character and abilities, will be submitted from eminent clergymen and other gentlemen. Address to A. B., care of Mr. James P. Burr, 90 Walker-street.

September 30—8t$

A HISTORY OF THE PROTESTANT EPISCOPAL CHURCHES IN THE CITY OF NEW YORK;

Embellished with Highly Finished Engravings on Steel of each Church.

PROSPECTUS.

THE undersigned are about to publish in monthly parts the above HISTORY, and will issue the first number on or before the beginning of November.

It is the plan and the intention of the Publishers to make this work, in point of typographical appearance and the finish of its engravings, equal, if not superior, to any ever issued by an American press. The printing will be executed in the best possible style, upon paper of a superior quality, and from stereotype plates cast by Charles Hobbs, 111 Fulton street, from new type made expressly for the purpose by Edward Pelouze.

The HISTORICAL matter will be derived from authentic and responsible sources, and will be collated and arranged in chronological order by H. M. ONDERDONK, and subject to the supervision of the BISHOP OF THE DIOCESE. The EMBELLISHMENTS will be engraved on steel, by J. N. GIMBREDE, and finished in an exquisite and masterly manner.

The whole work will be completed in Twelve or Fourteen numbers, at TWENTY-FIVE CENTS each, payable on delivery. A number will contain *Sixteen Imperial Octavo Pages* and *Two Engravings.*

☞ Subscribers will have the advantage of securing the first impressions from the plates.

☞ *Payments in Advance are Unauthorized by the Publishers.*

H. M. ONDERDONK.
J. N. GIMBREDE.

September 30—3t

ORGAN MANUFACTORY,

ANTHONY-STREET, NEW YORK.

THE subscriber manufactures all kinds and sizes of Church and Parlor Organs, of improved construction, superiority of tone, and at extremely moderate and advantageous terms.

Also, those truly useful organs; possessing Barrel action in addition to the usual finger keys; by which Psalmody is performed in the first style of execution, and rendering this noble instrument perfectly available in Country Churches where Organists cannot be procured.

FOR SALE,

Several Parlor Organs, varying from $200 upwards.

Also, Church Organs, of great volume of tone, from $300 upwards.

Also, a large Church Organ, with two sets of keys fourteen Stops, Pedals, Swell, Choir Bass, &c., in elegant white case, of classical design—10 feet wide, 15 feet high.

May 27—yly GEORGE JARDINE,
Organ Builder.

J. A. SPARKS, 109 Nassau street, has on hand a few copies of the Rev. Mr. Haight's Sermons, preached in 1841, on the Holy Scriptures, and the Unity of the Church. Price 12½ cents. August 5.

KNIGHT & COLBURN,

BOOKSELLERS,

BALTIMORE, MD.

CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 38.

TEACHER WANTED.

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